

Gello (J. B.) Circes, translated out of Italian into Englishe
by Henry Iden, FIRST EDITION, black letter, calf extra,
J. Cavood, 1557
g. e. title mended

C 11708 X

Gello, Giovanni

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CIRCES

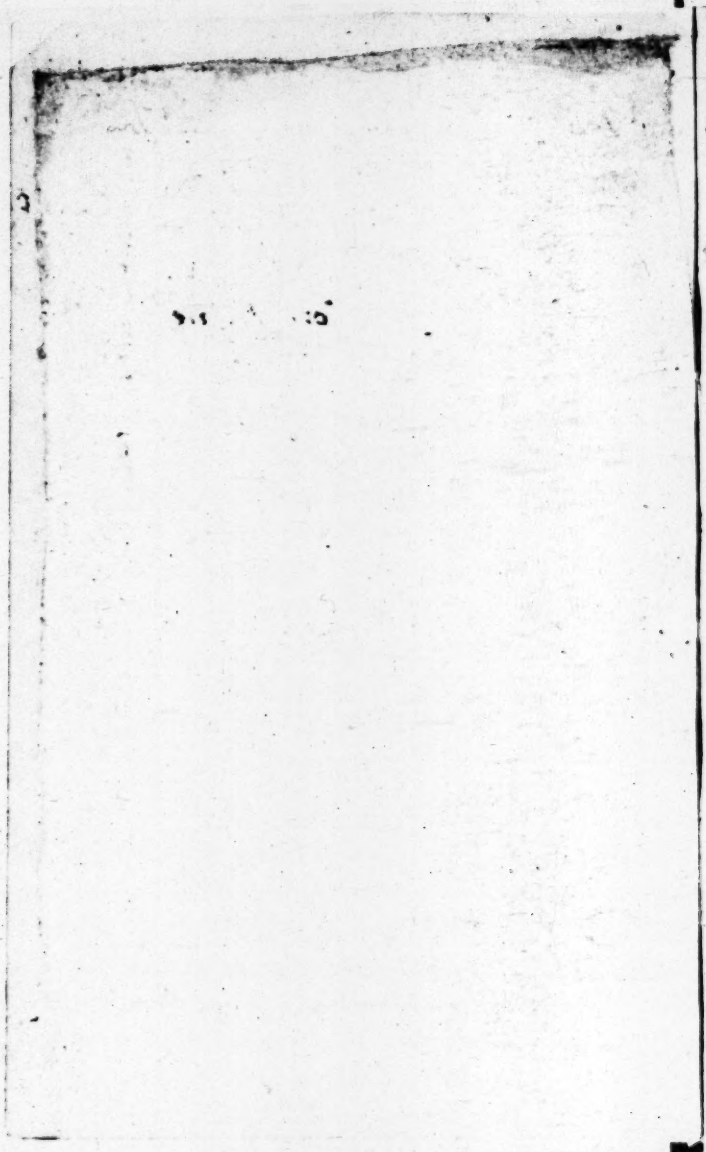
Of Iohn Baptista Gello,
Corn: Paine.
Florentine.

Translated out of Ita-
lian into English by
Henry Eden.

ANNO DOMINI.

M.D.LVII.

Cum priuilegio ad impri-
mendum solum.



4

To the ryght honorable & lord
Herbert of Cardiffe, Maister Edward
Herbert, and Maister Henry Comp-
ton, his brethren.



Redynge somtymes
these Dialoges of Gelli
(right honourable, and
my singuler good lord
and maysters) and syn-
ding them not onelye
thought worthy trāsla-
tion into other languages, but also dedica-
tion to kynges, and Princes, I sell lyke-
wysse together with the instigation of dy-
uers my frendes, in suche desyre to see the
same in oure tounge, that others haue
brought to passe in theirs: the whiche ha-
nyng now finished, as I haue best bene-
able, and considering how goodly a glasse
it may be to them that knowe none other
language then their owne, to see herein
howe lyke the brute beast, and farre from
his perfection man is, without the vnder-
standing and folowinge of dyuine thyn-
ges: And what his perfecte beinge is, ha-

A.y.

nyng

The Epistle

nyng that, and maye thereby set aparte,
and leaue those base and sensual appetites
led with inordinate wyll, takynge a free
course guyded by reasonne, by the means
of the vnderstandinge: and threewithall
remembyryng aswell my bounden duetie,
both for benefite receaued by the goodnes
of your ryghte honorable father, and the
most gentle affection (I perswade my self
your selues bear towarde me) as also the
profe of the vndoubted towarde vnto al
vertues and knowledge, the myghty ma-
ker of all hath put into you, in this tyme
of your tender ages, as an assured hope of
your most myghte commynge to very true
perfection: I haue thought it my part, as
one desirous rather in dedes then wordes
to shewe myne assured seruice towarde
you, euen as I haue of longe time hereto-
fore serued in your educatiō, in one equall
sorte, so likewise to impart vnto you these
my small trauelles: though not aunswer-
able to your honoure and merites, yet of
the best of my lytle power, and some what
apte for your conference in the Italian or
other tounge, the whiche alreadye you
wel

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The Epistle.

well taste and sanour of. Whooſte humbly,
therefore beſechyng, it may pleaſe you, to
accept this my meane traduction, not ſo
much for the qualitie of the giſte, as for
the great deſyre I haue to ſhewe, not onely
my labours and pains bound vnto
you, but my life alſo as it may ſtand
in ſtede: The eternal God pre-
ſerue you, with much en-
creaſe of honoꝝ.

From London, the .xv. day of March.

Your moſte humble
ſeruaunt. H. Jden.

**¶ To the moſte myghtie and
excellent Prince Coſimo de
Medici, Duke of
Florence.**



Among al thinges that are in
the vniuerſall worlde, moſte
vertuous and gentle prynce,
it ſeemeth that man onely can
choſe of him ſelfe, a ſtate and
ende after his owne mynde,
and walkyng in that pathe,
that moſt pleaſeth him, canne
rather rule his lyfe freely ac-
cordinge to charbitremente of his owne will, then
to thynclination of nature. For if ſ nature of thin-
ges be diligently conſidered, to all the ſpecial kinds
of them, there haue bene appointed and wyth an in-
ſpylable laſwe assigned, by him who is cauſe of all,
certeine boundes, out of the whiche they canne by
no poſſible meanes paſſe, chaunging into better or
woſe ſort. that bringe, that at the beginning was
graunted them. Whereas in the power of man there
hath bene frely put an abilitie to choſe a way wher-
in he mought lede his lyfe moſte at his owne plea-
ſure. And almoſt like a newe Prometheus, to traſ-
forme him ſelfe into what he moſt willed, takyng
lyke a Cameleont the colour of al thoſe thinges vn-
to the whiche with thaffeete he is moſt myghe.
And finally to make him ſelfe eyther earthly or di-
uine and to paſſe ouer to that ſtate, that to the elec-
tion

The Epistle.

tion of his free will shalbe most agreeable. Whereby
it is plainly sene, that whyles men, either by their
ill chauce, or their noughtie choyse, lyue holly bent
and occupied in worldly thinges, fixinge their eyes
in these sensible objectes, without any lifting the
hye to the heauens at all, their condition is verie
litle better, then that of brute beastes, or rather they
become almost like thother beastes, who wholly
lacke reason. And contrary when they wythdrowe
them the most they may from thence, and retourne
to ther owne true and proper operation, and lifting
them selues from things base and earthly, to things
high and diuine, are broughte to their owne true
perfection, like vnto those happie spirites, who out
of this corruptible world, liue in contemplation of
diuine thinges, their life is most happy and blessed.

This is the thing most myghty and excellēt prince,
to helpe others the most that in me lieth, as the pro-
per and true duetie of man is, folowing the steppes
of the most learned Plutarcke, that in these my pre-
sent dialogues, I haue sought as I haue bene best
able. And for that like as men are naturally bounde
to geue honoz to God, not onely with their minde
and wordes, but also wyth some outward signe, of-
feringe him of the most dere and precious thynges
they haue, they also oughte in that sorte they best
knowe and can, to honour alwaies their Princes,
because they are (as the same Plutarcke saide) the
very and true Images of god, for that they kepe the
same degree in their states, that the most hygh and
myghtie God holdeth in the vniuersall. I bothe by
nature and election seruauit of your highnes, kno-
winge howe muche aswell naturally, as by benefites
receined, I am bounde alwaies to honour y same,

I. iiii.

and

The Epistle

and not being able to do it in such sort as I gladly
would, desiring at the lest to shewe the redynes of
my good will, have taken corage to presente the
same with these, such as they are, my smal trauals,
humbly praying your highnes, that like as god him
selfe, as greate as he is, neuer despiseth anye gyfte,
thoughe mooste smalle and of litle valewe, offered
him of a pure and sincere minde, the same now like
wise will not set light this my most litle gift, sins
although it be of the best and most dere thinges I
haue, it maye seme in very deede, to smal and poore,
in respect of your highnes and desertes of the same.
I beseeche then finally your excellencye, that recom-
pensinge euery lacke with the goodnes of my will,
you will gentellye receiue the same. Sins I desire
nothing moze, then as my duetye is (bringe your
moost faithfull and obedient seruaunt) alwaies to
serue and honour your highnes. From Florence
the first of Marche.

1548.

Giouanbaptista Gello.

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The Argument



Ulysses after the wars
of Troie, retourninge
into Cretia his countrey,
and being by contrary
windes to his naviga-
tion, driven to diuerse
and sundry countreys,
arryued at the laste in the Isle of Cir-
ces. Where he was by her most gen-ly re-
ceyued, and there for many curtesies that
she shewed hym, taried a certaine tyme,
and so desirous to se his countrey agayne
he asketh her licence to departe, and also
that she would cause all those Cretians,
to become men agayne, whom she hadde
transfourned into druckers beastes, and
were then there, that he myght lede them
again into their owne countries.

Circes graunteth him this fauor, but yet
with these conditions, that onely they
that would should obtaine this thyng of
hym, and thothers shoulde remaine, to
ende they lyues there so in bodies of bea-
stes. And because he myghte knowe this
thing of them, she graunteth, to euery one
of them the power to speake, even as he
coude

The Argument

could when he was man. Ulysses seeketh
through al the Iland and speaketh with
many, who for diuers occasions wil rather
remaine in that life, then to become men
agayne. Finally finding one, who con-
sidering wel the mightines of man, and
howe farre he is more noble then anye
other beast, by meane of thundersstanding
desireth to become man agayn as he was.
And so being restored by Ulysses, into his
former beyng, first (as it is the duetie of
man) hauing acknowledged and geuen
thanckes vnto the moost highe and
mightie God of all, they retour-
ned merclpe together
into their coun-
trye.

The fyrste Dyaloge.

Ulysses and Circes, Diſter and Houle.



I thoughe the
loue that thou
berest vnto me
most famous
Circes, & thin-
finite curtesis
y at all tynes
I fynd in the,
are occasions,
that I should
willinglye remaine with thee in this thy
fayre and pleasaunt Islande: Yet the loue
of my country, and the desyre, (after soo
long wandring) to see my most dere fren-
des, stirre me continually to depart from
the, and to retourne to mine owne house.
But befoze my departure, I would glad-
ly knowe yf amonge those, whome thou
hast transfourmed into Lyons, Wolues,
Beares, and other beastes, there be anye
Gretian: Cir. Yea there are manye my
most dere Ulysses: But why doeste thou
aske me thys: *Vli.* Lette vs sytte downe
here on this rocke, where both the syghte
of

The fyrste Dyaloge.

of the dyuers wanes of the sea, and the
pleasauntnesse of the sweete wyndes,
that passe throughe these sauerye plantes,
swetelye blowyng, shall make oure talke
muche more delectable, and I wyll tell it
thee. *Cir.* Let vs dos what thou wylte
Wylles, for I desyre none other thyng
then to please thee. *Vli.* The cause whye
I haue asked thee mooste faire *Circes*, yf
amongest those whom thou haste trans-
fourmed into beastes, there be anye Bre-
tian, is for that I would desyre to obtaine
by my requeste at thy hande, that they
myghte be restored vnto their humayne
beyng, and I lede them agayne with me
into their owne countrey. *Cir.* And
why desyrest thou this? *Vli.* For the
loue I beare vnto them, and for that wee
are of one countrey, hoppyng thereby to be
amongest my Bretians muche praysed.
Whereas by the contrarie, being know-
en that I were able to gette them oute of
so miserable an unhappy state, haue suffe-
red them so wretchedlye to lede their lyfe
in bodies of beastes, I thinke it woulde
be vnto me no small blame.

Cir.

And

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The fyrste Dialogue.

And yf others, as thou thinkest Willes
would prayse thee for the same: Yet they
therfore wold beare the so great hatred for
þy hurte thou shouldest do them, that thou
wouldest repente the thereof a thousande
tymes a daye. *Vli.* Is it harme then

to cause one to retourne from a beast to
a man? *Cir.* Ye most harme. And to trye
the trueth, aske of theym, for I wyll not
graunte thee this fauour, except they also
be contented therewith. *Vli.* Howe
maye I knowe this of them, who beinge
Beastes, vnderstande not: nor yet canne
speake? I doubt that thou mocke me.

Cir. Chaunge not thy mynd, for I shall
graunte theym speache. *Vli.* And shall
they haue the self same discourse that they
had when they were men? *Cir.* Yea

for lyke as I chaunged them into beastes
so shall I cause the knowledge of very me
to come into them againe. And for to lose
nomore tyme: seekest thou those two shelles
fastned to yonder stone, that open & shette
agayne, and that hillocke of earth a little
withoute the water, at the foote of that
Walme tree? *Vli.* Yea I see theim well.

Cir. In thone is an Oyster, and in tho-
ther

The firste Dialogue.

For a Howle, who heretofore were men and Cretians, thou shalt speake wpyth them. And bycause thou maiest moze frely do it, I will gette me hence sportinge me on this strond. And when thou hast perceyued their myndes, come to me and I shall doo as thou thy selfe wilt. *Vli.*

Cruely this is a greate matter that Cycres hath tolde me, that these beinge thus in bodies of beastes, shalbe able, (and by her meanes) to discourse and reasonne wpyth me. And it semeth to me so incredible that I dare not almost proue it, fering that yf it came not to passe, I should (as reason is) be accompted a foole. But here is none besides her that canne blame me therefore: And yet canne not she reasonably do it, for that she her self hath counsailed me therunto, and therefore I will not sayle to proue. But howe must I call the? I of my selfe can not tell howe, but by the name that they haue beinge thus beastes: Let me so do then. *Difter, D Dyfter.*
Oist. What wilt thou with me *Uisses.*
Vli. I also woulde call the by thy name yf I knewe it. But if thou be a Cretian

The fyrste Dialogue.

as Cyrces hath tolde me, it may please thee to tell it me. *Oiss.* A Gretian I was, before I was chaunged into an Oyster, and I was of a place besyde Athens, and my name was Itacus: and because I was but pooze I became a Fysher.

Vli. When reioyce. For the pitie that I haue of the, knowing that thou wer borne man, and the loue that I bere the, for that thou arte of my countrey, haue caused me to praye Cyrces to restore the into thy former shape, and that I afterwarde may leade thee agayne with me into Gretia.

Oiss. Forlothe that no farther Willes, for this thy wisdom and eloquence, for the which thou art so much praysed amongst thy Grecians, haue no force at al with me: So that go not about to counsell me with thone, that I leaue so many commodities, by which I now in this state so happily enioye without any thought at al, nor to perswade me with thother that I shoulde retourne man, synce he is the most vnhappye creature, that is in all the worlde.

Vli. Oh my Itacus, when thou losse the shape of man, it should seme thou lost rea-

son

The firste Dialogue.

son also to saye thus. *Oyst.* Thou canst not lease it: Whilkes thou, because thou haste it not, yf thou beleue as thou sayest. But let vs set iniuries a patte, and let vs reason frendly a little together, and thou shalt see yf I that haue proued thome life and thother, can shewe thee that, that is trewe that I saye.

Vli. Cruely thys woulde I gladdely see.

Oyst. Then harken vnto me: But hearest thou: I will that thou promise me that while I open (as thou seest) to speak, thou wilt watche, that some of these traitterous crabbes, come not and cast a little stone betwene my two shelles, wherby I could not afterward shet my selfe againe.

Vli. And whye so: *Oyst.* To drawe me afterward forth with his clawes, and to fede him self of me, for thus they are wont to do when they finde vs open. *Vli.* See

a subtil crafte. And who hath taughte you to beware of them, and so to fly these their deceyptes: *Oyst.* Nature, that

neuer faileth to any thyng, of that, that is necessarye. *Vli.* Be wythoute feare, and speake safely, for I wyll watche.

Oyster.

The fyrste Dialogue.

Oyst. Go to then, harken vnto me. Tell me a litle *Ulysses*: you menne that glozpe your selues so much, to be moze par sitte, and moze wise then we, for that you haue the discourse of reason: do not you esteeme those thinges moze, the whiche you iudge to be better then thother? *Vli.* Yea verely, and this rather is one of the chiefe signes wherby our perfection and wisdom may be knowen. Forasmuche as the esteeming of euerye thinge alike, cometh of the litle knowing of their nature and goodnes, and is a manifest token of folyshenes. *Oyst.* And do not you loue them better then thother of lesse estimation? *Vli.* Ye, bycause euer by the knowledge: eyther loue or hatred foloweth.

For all those thinges that appeare good vnto vs, are beloued and desyred, and contrarpe those that seme noughte to vs, are hated and eschewed. *Oyst.* And lounge them moze then the rest, haue you not also greater care of theym? *Vli.* Who doubteth therof? *Oyst.* Thinkest not thou that nature also doeth the selfe same, or that intelligence that guideth her: and

B.i.

with

The fyfte Dialogue.

with much more reason then you, because she can not erre, as oftentimes I haue harde saye of those Philosophers of Athenes, whyles I, to sell the fishe that I toke, stode by the galleries, where they a great parte of the daye, disputed and reasoned together. *Vli.* This thinke I also.

Oyst. If thou graunt me this, thou hast graunted me also that we are better and more noble then you. *Vli.* And by what meanes? *Oyst.* Because Nature makynge more accompte of vs, then she hath done of you, it foloweth y she loueth vs better. And louing vs better she doth it for none other cause then for that, that I haue told thee *Vli.* What, me thinketh thou arte the best Logitian of Athenes. *Oyst.* I knowe not what Logique meaneth, consider howe I may be a Logitian, I speake in such sort as nature hath taught me.

And this reason myght euery one make, that hath the discourse of reason, and it is mosse true. *Vli.* Yea yf it were true that Nature sette more by you, then she doeth by vs. *Oist.* This is easie to proue, and yf thou wilt that I shew it thee, harken vnto

The fyrste Dialogue.

unto me, and because thou shalt perceaue
the better, I will that we beginne from
the fyrst day that she bringeth forth the both
you and vs into the world, the which is
the daye of our birth. Where, tell me
I pray thee, what care hath she shewed to
haue of you, syns she causeth you to be
borne naked: wher contrary she hath shew-
ed to esteeme vs muche, causing vs to
come into the world clothed, some with
lether, some with beare, some with scales,
some with one thing, and some with an
other, the which is a manifest token that
she hath greatly in her harte mynded our
conseruation. *Vli.* This reason maketh
not for thee, for though she hath made vs
naked, and couered vs with so thinne a
skinne, that we are hurte by every lytle
thing, she hath done it, for that we hauing
to exercise the fantasie, and other our in-
ner senses, farre moze diligently then you,
to serue afterwarde the vnderstanding:
it was conueniente that our members,
and peticulerly those organes, and those
instrumentes, wher those operations are
made, shuld be of a more gentle, and more
light

B.ii.

light

The fyfte Dialogue.

lyghte matter, and so also moze subtyll
blond, & moze hote then poures are, wher-
by the weakenes of our complexion gro-
weth. For if we wer made of those euyl
humours, and those grosse bluddes, that ye
are (wherby it foloweth that you ar moze
strong, and of moze lusty complexion the
we, but yet not of longer life, for this co-
meth of the temperature of y^e complexion
in which thing we passe you verry muche,
& therfore we haue the perceuraunce of
touchinge muche moze persyt then you,
for it percepueth euery mosse little diffe-
rence) it should folowe that we should be
of lytle knowledge, and of lytle witte as
you are. For as these Whisnomers saye,
the customes of the mind folow the com-
plexions of the body: whereby it is euer
sene, that to the members of a Lion, the
conditions of a Lion, and to the members
of a Beare the conditions of a Beare fo-
lowe. And that this is trewe, marke well
amonge men, and thou shalt see, that they
who are made of grosse humours, are also
grosse of witte, and contrarie, they that
are of thynne and quicke fleshe, are lyke-
wyle

The fyrste Dialogue.

wyle quicke of witte, so that nature wil-
 linge to make vs reasonable & of most per-
 fit knowledge, was in maner enforced to
 make vs so. *Oist.* Enforced, no I will
 not beleue this yet, because she making
 all thinges, mought haue made them as
 she had listid, and mought very wel haue
 kepte an other rule, and an other order in
 them. And for an example, to make that
 water of it self, should heate, & fyre should
 refreshe. *Vli.* We but this wonderfull
 order the which is among all creatures
 and from whence eche one confesseth his
 belotie to come, could not by this meanes
 haue bene in the whole world. *Oist.* No
 ther shuld haue bene an other fro whence
 an other maner of beuty shuld haue pro-
 ceeded, peraduenture farre fairer the this.
Vli. Whiles we are vpon peraduenture
 we walke as out of the way. But what
 matter maketh it thoughe nature hath
 made vs naked, since she hath geuen vs
 such knowledge and strenght, that we can
 couer vs with your clothes? *Oist.* We but
 with what danger how many of you haue
 come to mischiese, by your myndinge to
 take

B.iii.

The fyrste Dialogue.

take vs to serue your selues of oures: And besydes this with howe great labour: For if you wil be serued with oure skynnes, you must dresse them, our heare you must spinne them, weue theym, and do a thousand other thinges vnto them, befoze you bring them into such frame, that you may serue youre selues of them. *Vli.* These laboures are swete and pleasaunte vnto vs. *We* they are rather a pastime to vs the other wyle. *Oist.* *We*, to them that do it for pastyme, as thou sometimes doest, but aske a litle of those, who do it enforced by necessitie, and to scratche out by their laboures, so muche as may serue theyr very nede, and thou shalt see yf they will saye, that these paines seme pleasaunte to them or no. *I* for myne owne parte knowe that whyles *I* was a mā, it greued me so much to labour, that (as *I* haue told the) *I* made my selfe a fysshier, and *I* would haue wyllyngly put my selfe to any moze heinous occupation, so that *I* mought not haue labored, esteeming it to be an arte of oren, who alwaies laboure, and when they can no moze, are then knocked on the hed with a betle

The fyrst Dialogue.

ures: And
bour: For
e skinnes,
you must
do a thou-
efoze you
you may
These
nte vnto
to vs the
hat do it
oest, but
forced by
their la-
ey very
ill saye,
to them
we that
o much
I made
ue wil-
einous
ue la-
foren,
ey can
d with
a betle

a betell. *Vli.* If thou madest thee a fly
ther because thou wouldest not labour, it
should chaunce to thee as it doth to al those
that flye paynes. Thou thinkest it should
roune after thee, for thou tookest an
arte in hande, wherin not doing it for
pleasure, there is more paines then in any
other. And besides this, there is infinite
troubles of windes, of cold, of hete of the
sonne abidden, and of many other things.
Ois. And thou seest well, that I will no
more become man againe, and I thinke
I haue reason, consioeringe besides this
that nature hath set litle store by you, for
besides the bringing forth of you naked,
she also hath not made you any house or ha-
bitation, of your owne, wher you mought
defend you from thiniuries of the wether
as she hath made to vs, & which is a plaine
token, that you are as rebelles and bani-
shed of this world, hauing no place here
of your owne. *Vli.* What houses hath
she made to you? *Ois.* What houses:
Consider mine a litle of these two shelles,
with what great arte and commoditie she
hath builde it for me: see howe I open and

B.iii.

shutte

The fyrste Dialogue.

thytte easely as I haue nede to fede me, as to repose me, and to defend me from such as wold hurt me. Consider also what the hath done for the Tortoises, and for the Snaples, and howe easely they carpe their houses with them.

Vli. And what houses hath the made to the other beastes, beinge the more parte, and also to the birdes? *Oyst.* For the winter the holes and the denues of the earth, and for the sommer, the trees and byll toppes.

Vli. Oh, sayre houses, I thinke they be there in dede in very great ease. *Oyst.* If there be not so many commodities ther, as are in yours, nether are there so many displeasures and thoughtes.

Vli. And what displeasures and thoughtes haue we of oures that make them after our owne mundes with our own handes?

Oist. What displeasures and thoughtes: the maynteyninge of them, the reparing of them, and the defending the from thir comodities that tyme bringeth with him: besydes this, when resteth any of you one howe in them with a quiet mynd, being neuer assured that they fall not on your backe, and more then that, the scare of the earth.

The fyrste Dialogue.

earthquakes, the whiche I remember, comyng heretofore in our countrie, the people feared in suche sorte, that the nyghts they taried in the fieldes, and the dayes they went togethers on flockes lyke cranes, praying and crying to the goddes, & bearing about certeine their olde barnes, with fyrebrandes a lyght in their handes, whereby it was plainely knowen, that feare can do so much in you, that it causeth you very often tymes to lose your wittes.

Vli. These are thinges that chaunce so seldome, that there is no hede to be taken thereof. *Oiff.* Besydes this you canne not buylde you other houses in euery place as nature hath done to vs, or in such sort that you may cary theym after you, as manye of vs maye. *Vli.* And what hurte is thys, when we haue one after our owne minde? knowest thou not that he y is well should not chaunge? *Oiff.* What hurt: yf euyl chaunce be that you haue some neighbour who either by his conditions, or by some science that he hath, is by anye meanes, troublesome vnto you, & against your mind what infelicitie is the not beinge able to go any other where as we do: So that re-

B. b.

tourninge

The fyrste Dialogue.

tourning to our fyrst talke, Nature ha-
uing vs in much more estimation, then
you, as I haue shewed thee, & she not able
to sayle, it followeth that we are better &
farre more noble then you. *Vli.* This
thy reason is onely a litle apparaunte,
for although it seme that nature hath ge-
uen you many mo commodities, then she
hath to vs, she hath done it, for that she
knewe you were not able of your selues,
to procure them vnto you. But here what
I shall saye vnto thee, and thou shalt see
whiche of vs is more noble. Tel me I pray
thee: whether is the maister or the seruant
more noble? *Oys.* The maister I think
as maister. *Vli.* Thou thinkest well,
and so also among all thinges, the thing
is more noble the which is ende of others,
then those thinges which are ordeyned
to mainteyne or to serue it, Wherof it
also foloweth, that we being as your en-
des, must be more noble then you. And
that we be your endes, and that all you
were created by nature, to serue vs, expe-
rience sheweth it playnely, thus we serue
our selues of you whyles you liue, to bere
our

16
The fyrste Dialogue.

oure thynges from one place to another,
to labour the earthe, and to a thousande
other exercises, and after when you are
dede, to clothe vs of your skynnes, and to
fede vs of your fleshe. Now see then whe-
ther you were made by nature for vs or
no. *Oist.* If these reasons were true
you should haue bene also made by her for
the erth, for at y last she eateth you al. And
so shoulde you also be lesse noble then the
earthe, she being your ende.

Vi. This consequence is nothing woozth,
and because thou shalt vnderstand it the
better, thou shalt note ther are two sortes
of endes. *Oist.* Whilles, I wyll not that
thou trouble thy selfe any moze, for thou
begynnest to enter into those disputatiōs
with me, that I heretofore haue hearde in
the galleries of Athens of those Philoso-
fers, whiles I, (as I tolde thee before) wēt
about to sell those fewe fishes that I had
taken, to prouyde me of suche other neces-
saries as I hadde neede of: the whyche (I
thinke) neyther they nor others knewe.

But I fele that the dewe begynneth to
fall, whereof I fede, opening me as thou
seest

The fyrste Dialogue.

seest, wherein I haue so great delight, and without any trouble or thoughte at all, that whylest I was man, I neuer proued the like. So that maruell no more that I wyll remayne thus. And yf thou vnderstandest it otherwise, then be thou soo, and trouble me no more, for after that I haue fedd, I wil shet me again, and take some reste, and without any mooste lytle thought at all, the which very seldome chaunceth to you. And I esteeme more this my contentation then al y euer I mought hope to haue at thy bandes. *Vli.* Truly I coulde scarsely haue chaunced worse: for it should seme, that this felowe was of very litle discourse in the world, and the arte that he did, declareth it. For all they that attend to sylhe or to foule, (I speake of them that do it for nede, and not for pleasure) are vyle persons, and of litle knowledge. And marke also how litle knowledge he should haue of the pleasures of the world, syns he would barter theym for a lytle delue that he now tasteth being thus an Oyster. Well, let me then thus leue him in this his miserie, a most iuste reward

The fyrste Dialogue.

rewarde of his follie. And let me proue to reason a lytle with this Poule, y Circes told me was in yonder Hyllocke of earth, for I shall perchance happen on a man of moze knowledg, I will gette me a litle nere her, and call her. Poule, O Poule.

Mo. What wilt thou with me Willesse: and what moueth the thus to trouble my quietnes: *Uli.* If thou knewest what I had obteyned of Circes (by my request, for thy profitte) thou wouldest not saye that I wer troblesom to the, if thou haue the vse of reason lyke a man. *Mo.* As though I harde it not euen now of thee, whylest thou spakest with this other Bretian, whom she transfourmed into an Oyster. *Uli.* And that I may cause thee to retourne man, and deliuer the from this place and to leade thee agayne with me, into thy countrey, so that thou be a Bretian as she tolde me. *Mo.* A Bretian I was whyles I was man, and of the fayrest part of all Etolia. *Uli.* And desyre not thou to be restored into thy fyrste shape, I meane when thou were a man,

age

The fyrste Dialogue.

and to retourne vnto thynne owne house.

Mo. This is not my desyre, for the wer
I a sole. *Vli* Is it solphynes then to

desyre a better state? *Mo.* No. But to
seke to make it worse, as I should do to be
come man agayne. Bycause now I liue
with most gret pleasure in this state, & in
this kynd, where as beyng man, I should
not so do, but I should lyue in continual
troubles, and paynes importunate, wher
of humaine nature is most aboundaunte.

Vli. And who hath taught thee this so
goodly matter? This ignoraunte fisher
with whom I spake euen now? *Mo.* Euen
experience, maistres of all thinges, hath
taught it me, by the meanes of the occu-
pation that I had. *Vli.* And in what sort
hath experience shewed thee that we are
more vnhappy, and more miserable then
you? *Mo.* I will tell thee one onely ex-
perience, the which (as I haue told thee)

I knew playnely by the meanes of mine
exercise, of the which, thou afterwarde
mayst of thy self pycke out many others,
that shalbe of no lesse weight then this.

Vli. And what was the arte, that thou
diddest

The fyrste Dialogue.

dyddest exercyse, that made thee to know
so false a thinge: Tell on. *Mo.* To tell
the grounde. *Vli.* I may wel say now
I am a fote, to get out of the handes of a
fisher, and to come into the handes of a
plowman, who if he swarte not from his
nature, shalbe much lesse able to vnder-
stande reason then the other. *Mo.* Doe
me none iniury Alisses wyth wordes, for
euery man is a man, and rather take hede
to that that I saye, for yf thou shalte well
consyder it, thou wilt perchaunce repent,
that Circes hath not changed the also in-
to some beaste, as she hath done vs. *Vli.*
Go to then, say on, for truely I desyre no-
thinge more. *Mo.* What beaſt findeſt
thou in all the worlde, eyther of the water
or of the earth, the kindes of whome are
almoste infinite, to whome the earth of it
selfe bringeth not forth for him, where-
with to fede him, except to man: who, yf
he will that she bring him forth his foode,
as to others, must labour it, & with great
paynes sow it with his handes. *Vli.* Thy
errorr commeth of him selfe, who wil be
nourished with ouer delicate meates.

But

The fyrste Dialogue.

But yf he woulde lyue of the fruyte that
she of her selfe bringeth forth, as other
beastes do, this should not chaunce vnto
him. *Mo.* And what grasse, what seede, and
what fruytes, bringeth shee of her selfe
forth, not beinge holpen by arte, that are
meete nourishmente and conueniente for
the conseruation of the lyfe of man, & for
the mayntenaunce of the temperature of
his complexion. *Vli.* Is it not sayde that
those fyrste auncyente people, of thage
that was called the golden age, vydde liue
so? *Mo.* O *Ulysses*, thou makest pro-
fession of a wyse man, and yet beleeuest
thou these tales? *Vli.* Wel, when that
also that thou sayest wer true, yet this la-
boure that man endureth to laboure and
tyll the grounde, to water and keepe the
bynes, and to plante fruytes, doth it not
brynge there with so greate deelyte and
pleasure, that it may be layd, that nature
hath geuen it to man, for his pastime, and
for that he should not liue in Idlenes, and
after for his welth and profyt? And that
this is true, marke what large rewarde
of fruyte she geueth after warde for his
paynes.

The first Dialogue.

paynes: Wherby it semeth that nothings
is moze swete then husbando. And be-
sydes this she hath done it, for that manne
should haue wherwith to shewe his wit,
and cunnunge, and howe he is worthier
then the other beastes are. Mo. Says
rather because she should neuer take rest,
nor neuer haue one good howe. And be-
sydes this to trouble him moze, the feare
of death is ioyned to him in such sorte that
when the earth throughe contrarpe we-
thers, bringeth not forth so largelye her
frutes, one yere as she was wont, he all
that time lieth in daunger and feare,
that he be not enforced to dye for hunger,
and he neuer eateth morsell withoute a
thousande griefes, the which thinge cha-
sisheth not to vs. For when there wanteth
anye thinge in the place, where wee
are, we go most happelye into an other.

yl. So that we also can not cause thyn-
ges to come out of those countries, where
there is haboundaunce, when there is
dearthe in our owne. Mo. But wpyth
what labour and daunger both by sea and
lande: And with what vniquietnes of

C.i.

mynde

The fyrste Dialogue.

Mynde: the which is a farre greater matter. Let this suffice thee that your life is nothing els then a continuall stryfe, now with one thing, and now with an other, so that you haue good reason to wepe as ye do when you are bozne (the which none of vs doth) considering the infelicitie and miserie of the State whereunto you come. *vli.* We can not wepe therefore, for that we knowe it not, as thou doest. *Mo.* Although you knowe not, yet you begyn to fele thyncommodities of the place, where you come to inhabite, the which (as I haue tolde thee) as it is to all other beastes accomodate, it is to you onely, almoste contrarie, and therefore weeping is gotten onely to you by nature. *vli.* How to vs onely: doth not the horse wepe also, as I haue hearde saye. *Mo.* I beleue not but I thinke, that those teares, the which fall at certayne tymes from their eyes, growe by superfluitie that ascendeth to the hedde: for that the horse is a verie delicate beast. And yf he wepe, he dothe it for some mischaunce that is happened vnto him, as it mought be, to chaunge a master.

The first Dialogue.

or to lose the company of some other hoꝝ
whom he, (beyng very apte to loue by na-
ture) had loued: but he doeth it not imme-
diately after his birth, as you dooe, who
in dede haue reason therto (as I tolde thee
euen now) consideringe that you muste
forthwith be boinde and be nourished
by the handes of others. Perther can you
of your selues do any thing at all, of those
thynges, that belonge vnto youre owne
nature. So that Ulysses labour no more,
for I for my parte, am one of those, that
wil rather dye then become man agayne.
Uli. O my Poule, it semeth thou shouldest
also haue done, as I layde to yonder
Pythier, that at one time thou lost þ shape
of man and reason also. And yf thou wilt
see that to be true that I tell the: consider
what beastes you are, for yf you wer per-
fit in dede, I woulde saye that you hadde
some reason. Mo. Why, what dooe we
lacke? Uli. What do you lacke? Why
ster the sense of smellinge and hearynge,
and that that is more, the abilitie to moue
frome one place to another: And thou the
syghte, the whiche thou knoweste howe

C.ij. woꝝ thyne

The fyrste Dialogue.

woorthy it is to be hadde in price, geuyng
knowledge vnto vs of mo differences of
thynges, then any other sense. *Mo.* We
are not therefore vnperfite, but we are so
called by you, in respect of those that haue
theym all: but we shoulde be imperfite in
dede, yf we lacked any of those that belon-
geth vnto oure kynde. *Vli.* Shoulde it
not then be better to haue them? *Mo.*
Not the sight to me, as a Houle: neyther
to Thoster the smellinge, or hearynge,
or abilitie to go from place to place, as an
Oyster. And yf thou wilt knowe the rea-
son thereof, herken vnto me: Tell me I
pray the, why is the power to moue from
one place to another geuen vnto you, but
to go for those thynges that ye lacke? *Vli.*
Nature truelye hathe not geuen it vs for
any other thinge: And therefore it is sayde
that enery motion groweth of the nede.
Mo. If you then had that nigh vnto you
the whiche you had nede of, you woulde
not moue? *Vli.* No: Why should we?
Mo. What nede then hath that Oyster
of the motiō from one place to another, yf
she haue by her all that, that she hath nede
of

The fyrste Dialogue.

of: And likewise of smellynge, nature
geuinge her wherewith to feede, withoute
any nede to seke what is good for her, and
what is not. And soe I, that muste
abyde vnder the earth, where I find that
that contenteth me, what nede haue I of
sight? *Vli.* Although it be not necessa-
rye vnto thee, yet thou shouldest desire to
haue it. *Mo.* And why so? Syns it is
not necessarye to my nature, it is suffici-
ent to me, to be perfite in myne owne
kynde. Desyrest thou to haue the bryght-
nes that a starre hath: or the winges that
a byrd hath? *Vli.* These are thinges that
appertaine not to menne. *Mo.* If other
men had them, wouldest thou then desyre
them? *Vli.* Ye I thinke so. *Mo.* And
the like would I do, yf other moules sawe:
but since other see not, I neyther thinke
on it, nor yet desyre it. So that labour no
farther in perswadinge me to retourne
man, for that I am perfecte in thys my
kynd, and line without anye thoughte
in the worlde, I will so remaine, because
I fynd herein farre fewer displeasures,
then I dyd in the humayne lyfe. So then

C.iii. aboute

The firste Dialogue.

about thy business, for I will get me a
lytle farther vnder the earth. *Vli.* I
know not wel whether I wake, or dreame:
yf I wake truly I am no more the same
Ulysses that I was wont to be, sins I
haue bene able to cause neyther of these
twayne to beleue the trueth. And I heare
sofoze was wonte to perswade to my
Gretians, what so euer I my selfe listed.
But I thinke the default to come of them:
for I haue chaunced on two, who are
not able to vnderstand reason. And it is al-
so no great maruel, thone being a fysher &
thother a plowman. But I thinke it shuld
not so happen vnto me, with euery one of
the rest, yf perchaunce they be not of one
sorte all. I will then retourne to Circes
and shewe her howe I haue sped, and
pray her that she sayle me not of as much
as she hath promised me, and that she
cause me to speke with some other, for I
shoulde thinke it to muche iniurie,
though these neuer knowe, ney-
ther wil know any good,
to sayle of this bene-
fyte to the
reste.

The second Dialogue.

Cyrces, Ulysses, the Snake.



What say these thy Cre-
tians my dere Ulysses,
is ther any of the that
will becom man againe?
Uli. Not one. It is true
that I haue spoke onc-
ly with those two that
thou shewdest me, of whom thoue was
a fischer, and thother a plowman, whose
lines were so miserable and painefull,
that I nothinge maruell they will not
proue the state of man agayne. Cir.
Thinke thou not Ulysses, that I haue
done this at aduenture, for I was wil-
lyng thou shouldest beginne with those
to see, that also in these base states, the
whiche haue bene heretofore so muche
prayed by many of your wyters, there
are so many incommodities, that the most
vyle and imperfyte beastes that may be
founde, are in better case then they: And
they

The second Dialogue.

They haue shewed thee, the reason therof.
Uli. Ye but then the matter is, whether
this come by the small knowledge of them
or not: For surely they should be men of
most litle witte, sins that state wherein
they were, seemed euill vnto them, & yet
they not able to chaunge it. **Cir.** Tho
wit and wisdom of men is farre better
knowen, in being able to accommodate
them selues to line quietly, in that state
wherin they are, then it is in chaunginge
it, as also in the knowledge of players, in
playing those games well, that come to
them by chaunce, althoughe they be euill.
For in thone, knowledge and wisdom
worke onely, and in thother fortune: vn-
to whose arbitrement wyse men alwaies
seke the least they may to put the selues.
Uli. Thou knowest **Circes** that there is
no kynde of creatures, amongst whom
greter differences are found, then among
men, among whom yf thou consider well
thou shalt find some of such knowledge
and wytte, that they are almost lyke vn-
to the goddess, and some others of so grosse
wytte, and small knowledge, that they
seme

The seconde Dialogue.

seme almost bestes. So y^t it is ofte doubted,
whether they haue reasonable soules or
not, the whiche chaunleth not to any
other beaste. For yf thou loke among Li-
ons, and Beares, & amongst what other
kynd thou wilt, thou shalt see thome from
thother very litle different. And these two
to whom thou hast caused me to speke, I
thinke are truely of those, who knowe ve-
ry smally, either the good or ill, that was
in their owne states, and therefore they
haue done as all other like, who thinke
alwayes other states farre better then
theyr owne. Cir. yf the good and the
euylles that chaunce vnto a man in that
state wherin he lineth, coulde onelye be
knowen by witte, and vnderstanding, I
wold then thinke thou saydest truth. But
they are knowen by profe and expe-
rience (as thou knowest) causeth eche man to
knowe thynges as they are. But abyde, y^t
thalt speake a lytle with that Snake that
commeth trauesing the way towarde
vs, for as I remember me, he whom I
chaunged into her, was a Grehan, and he
perchaunce shall satisfie the farre better,

C. b.

then

The second Dialogue.

Then these other haue done. And I for this cause do giue her power to answer thee, and to speake vnto thee. *Vli.* It should seme that she vnderstandeth that thou talkest of her, for that she standeth so still, stedfastly beholding vs. *Cir.* It maye so be, but speake vnto her, and I in the meane season will walke amonge these my nimphes, to passe the time along this sea banke. *Vli.* I had so much pleasure to speake with those other two beastes, although I coulde not perswade them, to that that I would, and that that is true, that I am also determined to talke with this snake. *Snake.* *Sna.* What wilt thou *Ulysses*? But alas I vnderstande I speake, whether I be tourned againe into man, as I was heretofore: God forbid this. *Vli.* And what is the cause *Snake*, that thou wouldest not become man agayne? is the state wherein thou lyuedst perchaunce the cause? *Sna.* Not so, but the nature it selfe of man, the which in very dede is none other thing than a lodging of unseries. *Vli.* Let me make reckoning, I haue euen chaunced on an other

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The seconde Dialogue.

offer like vnto the fyrst twayne. Snake
 beare me a lytle. It is in my power to
 make thee retourne man, for Cyrces
 whom I haue praied, for the loue I beare
 vnto you, because we are of one country,
 hath graunted it me. Nowe may I vse
 this goodly benefite vnto thee. *Sna.*

Then do it to some other, for I pray thee
 to suffer me to ende my life after this sort.
 For truly I should haue to great a losse,
 to chaunge this state with yours.

Vli. Why, what is the cause? *Sna.* Haue
 not they with whom thou haste spoken,
 tolde thee? *Vli.* They were men of so
 base condicion, and of so smal knowledge,
 that I make litle accompt of their words.

Sna. Did they not shew the, the reason why
 they woulde not become men agaynes
Vli. Whone of them who was a fether,
 told me: because he wold not take thought
 where to dwell, the whiche care other
 Beastes haue not, who abyde, some in the
 hollownes of the earth, some in the woodes,
 some on the trees, some in the water, and
 some in diuers other places: and thother,
 who was a Plowman, for that he wold
 not tyll the earth, the which not being
 tilled

The second Dialogue.

tylled, and solwen by man, byngeth not
foode forth for him of her self, as it doth to
other beastes. *Sna.* And I, who, whyles
I lyued, was a Whisttian, wyl thewe the
another, the which is vnto you an occasi-
on of farre greater miserie, the they wer.
And yet ther, no such defēce cā be made as
mai be made in thart of husbādry, & thart
of building, wherin man is so excellēt. *Vli.*
And what is that? Tell it me I pray thee.
Sna. The weakenes of the complecion,
that nature hath geuen to you, by the whi-
che you are subiecte to so many kindes of
infirmities, that it can neuer be sayd, that
you are at any time perfectly in health, as
we are. And besydes this, you are neuer
so lustye, but for every little mystrule you
do, you feare to be sicke. *Vli.* This (as
I sayde befoze to them) nature hath done,
because we maye better doo our operati-
ons, the whiche we shoulde not so easelye
hane don, if she had made vs of mattiers,
of humours, and of bloude, so grosse, and
stronge, as she hath made you. *Sna.* Pave,
rather she hath donne it, to make you the
most sick and weake creatures that are in
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The second Dialogue.

the world. *Vli.* And when this that thou saiest wer true, can not we beware of that that hurteth vs, with that wisdome that she hath geuen vs? *Sna.* Ye in some part, but it is so hard, that thou seest how selue do it, But wilt thou se that she hath done it, onely for that she is your enemy: Seest thou not that she hath geuen vnto you an appetite of feeding so vnfaciate, and a desyre so immoderate, that you cease not continually to seke newe meates: And when you haue found such as please you, you can not then measure your selues, or very hardely eate as should suffice you, whereby afterwarde so many and so greuous sicknesses growe on you. *Vli.* What are these meates that we vse, that were not made by nature, for our maintenance and conseruation? *Sna.* What are these meates: infinite, and peticularly all those that you vse to make good the others withall, and that are not good of them selues to eate, as is salt, peper, and such like. *Vly.* I for my part haue wholly beleued the contrary: Yea, rather I haue heard saye, that man coulde not lyue withy

The second Dialogue.

without salt. *Sna.* Because of the superfluous-
ities, that is engendred through ouer much
eating, and drinking, the which must af-
terward be dried. But yf he were nours-
shed of simple meates, and so much onely
as neded, superfluous humors should not
be engendred, nor they shoulde not neede
to be dried. But the matter standeth in
this pounte, that man with these sauces
(for so are al those called that are not good
of them selues, but make others good)
maketh his meates so much better, and of
more appetite, that prouoked by the delite
that is therein, he eateth much more then
he hath neede of. And besides this, he is pric-
ked and stirred by the varietie of tastes, to
drink much more, then his nature requy-
reth. Whereby growe after in him so ma-
ny Catarres, reumes, swellinges, goutes
to the ache, that they muste after be pluc-
ked out, and a thousand other infinite mis-
chiefes, that solowe afterwarde thereof,
the whiche neuer chaunce to anye of vs.
Fl. Surely in some part hereof thou say-
est true. *Sna.* Then consider vs, that
because nature hath loued vs better, she
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The second Dialogue.

hath not geuen vnto vs this so vnruly an appetite, wherby we haue desyre onely to those thinges that are good for vs, and so much as our nature requireth, and we will not one mofsell aboue thys, nor we can not vary, or mingle our metes in such sorte, that they may enforce our appetyte with the pleasing vs. But seest thou not also, that because you should fall into these inconueniencies, she hath caused you to mingle, of those thinges with your meates, that were plainely obiectes of the smelling, because they shoulde please you the better, and the easeller deceyue you: as it were to saye the muske, whiche is a rottone of an impostumatio of one of vs the which thou wouldest not take for any pretious thinge: wheras to vs she hath not geuen any other pleasure in smelling then of those thinges, that are necessarye to nourishe vs, and so much onely also as we haue neede to eate. *Vli.* She hath done this for y we had nede of greter quantitie of braine, to y proportio of other bests y which is naturally cold for y the operations of y inner senses must be exercised in the same, to serue the vnderstandinge,

we

The second Dialogue.

We may sometimes hete it , with sauours
the which are naturally all hote: whereof
we are bound vnto her, because she hath
geuen vs this delite, and pleasure, of smel-
lynge of good thinges, the which she hath
not done for you: for you haue pleasure of
none other thyng, then of that that your
meates haue. *Sns.* I wyl tell thee true:
I cannot well determnue with my selfe,
whether your hauinge of this sense more
perfitte then we, be eyther to your losse, or
gaynes, the euil smells are so many mo
that you smell , then the good. And hath
not she caused that you your selues also in-
gendre in your owne bodies, so greate a
quantitie of superfluties, that all they al-
most engendre euill sauours , the whiche
is not so with vs : the whiche thinge is a
moost manifeste sygne, of the weakenes,
and of the vnperfectnes of the complexio
of your nature, subiecte, and bonde (as I
haue tolde thee) vnto so many and diuers
sickneses, the which are not euē knowen
by vs. Seest thou not that in the eyes one-
lye, there be no then fyftye kindes of sick-
neses: *Vi.* And when this were so , we
haue

The second Dialogue.

hane meanes to remedie it. *Sna.* And how? *Vli.* With Physicke, in the which art man is most excellent, and thou shouldest know it, if thou were a phisition, as thou sayst. *Sna.* This is the point that I would take hee at, for in this I thinke men much more vnhappy then we.

Vli. And why so: tel me thocasion a little.

Sna. Because I thinke that medicines doeth farre more hurt in you, then good: and that you in vsing them, are not in your wittes, and I alone am not in this opinion: For thou knowest well, howe many cities haue ben in your Cretia who haue prohibited and driuen from them, the Physitions. *Vli.* And why sayest thou this: Wilt thou denye that Physicke is not one of the seuen liberal artes, most true, & most profitable to man, take heede that this come not out of thy mouth, that thou shewe not thy selfe one of those who had therein no greate knowledge, and therfore blainest it; obseruinge the custome of many, who when they knowe not a thing, say it can not be knowne, and that others knowe it not. *Sna.* I

D.i.

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The second Dialogue.

I will not denye that the same of it selfe is
not an arte most true and profitable, and
worthye of many prayles, nor I will not
also denye that I knewe very lytle thereof.
even after that sorte as others lykewyse
knowe litle therein, but yet in such sort as
it may be knowe, I knew so much thereof
that I was reputed amonge the chiefe
Philosophes of Grecia, and thou canst heare
good witness thereof. For I knowe thou
hast heard infinite times of Agellinus of
Lesbos. *Vii.* Arte thou then Agellinus
of Lesbos: thou, or to saye better, the spirit
of him? *Sna.* I am he in dede, that go-
ing to see the world, arrived here by ship,
and with this together with my compan-
ions chaunged into a beaste. *Viii.* I
am very glad to speake with thee, for thy
fame is yet so great through all Grecia,
that I should thinke to gette no small
thing, yf I myght leade thee vnto them
agayne a man as thou were before. *Sna.*
Of this I tell the true that thou reason
no more, for I will neuer consent there-
vnto. And because thou mayest see that I
doo it not without reasonne, I saye vnto
thee

The second Dialogue.

the, returning to our former talke, that
philisike maye be two wayes considered.

Firste, it may be considered as a science,
and in this manner it is most true, and
mooste sure, because it onely considereth
the thinges vniuersall, the which for that
they are euerlastinge, and not variable,
engender a suretie in vs. And in this wise
knowinge thinges by their occasions, it
is called a science and belongeth to cōtem-
plation, thende wherof is onely to knowe
the trueth. And manye after this sorte
knowe it, & I also knewe my parte there-
of. Philisike maye lykelike be considered
as an arte, and artes (as thou knowest)
come by experience, and after thys sorte
it is most deceitfull: and that this is true
philisitions them selues confesse it: saying
that experiences in this arte are very de-
ceitfull. And thus it appertayneth vnto
the actiue, the ende wherof is the voy-
hyng and tranaylinge aboute the par-
ticuler thinges, and in this sorte I confesse
vnto the y ther is most litle knowe therof

D. u.

and

The second Dialogue.

and experiente dayly sheweth it. *Vli.*
From whence gottest thou the reputatiō
that thou haddest, yf thou knewest litle
howe to worke? *Sna.* From the foolyshe-
nes of manye, who geuing ostentymes
final hede to that that men do, suffer them
selues to be deceiued by that that they say,
Vli. Cruely men in their own cases, see
light a very litle way. *Sna.* And in this
aboue all others, for the desyre they haue
to lyue. And yf thou wilt see it plainly,
marke, that of those faultes that they pu-
nysh the others, they paye vs by weyghte of
golde, the which faultes are so many and
so greuous, that it wer ill for vs if the erth
hydde them not: as one of oure wise men
of Cretia sayde heretofore, who one daye
beinge asked, what thoccasion was that
he neuer hadde sickenes, answered: be-
cause he neuer had to do with Physitions.
Vli. Then that other our worthye manne
vnderstoode it well, when he sayde: that
good Physition neuer toke medicine.
Sna. Then thou shouldest haue added
that other sayinge also. *Vli.* Whiche:
Sna.

The second Dialogue.

Sns. That one good man of lawe, neuer
stryueth with another. But yet there is a
woole thyng, that to maynctayne thys
their deceypte in reputation, they geue
men to vnderstande that they take mede-
cynes, causinge the pottecaries to ordeyne
them, and to sende theym to their houses,
and they then caste theym away. And I
haue knowen of those that dooe it. **Vli.**

Who knoweth not that this your lining
is a deceypte? And that we do none other
thing then one begyle an other. **Sns.**

And the gretteste deceptes that they dooe
is, where beliefe playeth the chiefe parte,
for herein they practise moze then in any
other thyng. **Vli.** Thou seest well it

as wonte to be sayde, that the beliefe that
a patiente hath in the phisition, helpeth
hym often times, muche moze then the
medycynes, and he that canne perswade
mooste falselye, getteth mooste credytte.

Sns. I knewe it verue well, for, for be-
pyng able to speake well, and to perswade
well, and chieflie vnto women (to whose
myndes phisitions are most tynes taken,

D.ij.

and

The second Dialogue.

And not for being able to worke well, I became in great credite. But abide this, wilt thou see that men knowe not phisicke perfectly that geue a thousand remedies for one disease? *Vli* Holow many remedies the mo a phisition geueth for one sickenes, is it not a signe that he knoweth the moze of the arte? *Sna*. Cleane contrary, for the geuing many remedies to one euill, is a token of not knowing his proper remedy. For euery as all effectes, haue only one proper occasion, that cause them, although they may be afterwarde brought forth accidentally by many other occasions, so euery euill hath his proper remedie, and who that knowe it should heale the same undoubtedly. So that when thou seest one geue thee many remedies to one onely euill, saye that he knoweth not the very proper remedie, and goeth about to seke it. And then it must be (as they say) that God muste helpe you. *Vli*. Thinke then if we be not well to chaunce into your handes. *Sna*. Marke it, and therefore there are many that saye, that it is

The second Dialogue.

It is better to take a luckie phisition then a learned. *Vli.* What meanest thou by a luckie phisition? *Sna.* one whose patientes, for the more part that chaunce into his hands, may be sene healed by him.

For he is wel called fortunate, the more parte of whose busines hath good ende, and that in things doutefull he euer chaunceth to take the best. For as I haue tolde thee, it is so harde a thinge in phisicke, to apply vniuersals, to perticulers, that the pacient hath nede of good chaunce, or else he is in greate balarde. *Vli.* What

should for this thinge complayne vs of men, and of theyr couetousnes, sins they set vs to do that, that they know not, onely because they would gayne. *Sna.* We but much more of nature, who hath not so prouided for your health, as she hath for ours. For first for that she hath geuen you a complexion so weke, and an appetyte so inordinate, and then for that she hath taught you phisicke after such sorte that it is rather to your hurte then profyte.

Vli. What hath nature done in this better vnto you then to vs?

D.uy.

Sna.

The second Dialogue.

Sna. She hath fyrste geuen vnto vs a complexion so stronge, and a desyre so well ruled, that it neuer prouoketh vs to do anye thinge that is agaynst our nature, and besides this, for our diseases, farre more perfecte physycke then to you.

Vi. I praye I will that thou proue this otherwise then with wordes onely.

Sna. Of the godnes and strength of the complexion, because it is a thinge of it selfe moost well knowen, I will not reason with thee, but of the temperature of the appetite. Consider fyrst the maner howe we fede, and thou shalt not see that any of vs haue desyre, but of those meates that are conuenient to his nature, and to take also of those onelye that quantitie, that is necessarie to his nourishment, wher as to you it is all contrarie: For you haue desyre of a. M. things that hurt you, and yet can you not moderate your selues that you cate no more of these things that please you, then your nede requireth: *Vi.* Cruelly herein you are more happy then we. *Sna.* What shal I also say of drinke? For we drinke onely so much as nedeth vnto

21

The second Dialogue.

unto our conseruation. You suffer your
selues very often to be drawen so much by
the delite that you fele in y wine, that you
are not only dronke, but also you get ther-
by a thousand sicknesses. *Vls.* I will not
that thou speake of this, 'oz nature hath
shewed in this, to loue vs farre better
then you, hauing geuen vnto vs onely,
so precious a licour. *Sna.* Yea, yf she
had geuen you therewith an appetite,
ruled in suche sorte, that you wante not
thereof more then you neded: but synce
she hath not done so, it is euen to haue
geuen a thyng that is of no lesse hurte
then helpe, into the hand of one that hath
no iudgement, oz elles will suffer him
selfe to be ledde vp and downe by desyre.
Vli. Thou mightest speake of this thing
of wine a thousand yeres, and yet would
I neuer yelde vnto thee. *Sna.* When in the
lustes of the flesh, do not you suffer your
selues to be caried so farre therein through
pleasure, that you get thereby moost often-
times your death, the which thing ne-
uer happeneth to vs. Rather nature hath
made so muche accompte of vs herein,
D.v.that

The second Dialogue.

that she suffereth vs not to come into such
dellers, but at certayne times, and those
only are, when we haue nede to cast forth
those superfluities, or when the time is
most apte to generation. *Vli.* What,
is there not then founde among you of
those who are allwaies disposed to the like
pleasures. *Sna.* And who is this: the mare,
and like beastes, that practise amongs
you, to serue you at nede, who also per-
chance shalbe by you prouoked vnto such
actes, for your profyt. But passe further
vnto other thinges that are sought, for
the conseruation of health. And consider
a litle as touching the aier, the qualitis
wherof is of moske great importaunce,
for that we must continually in setting
our breth, fill therewith our inner partes.
Whom findest thou amongest vs, that
is not in the same place and ayer, that is
to most purpose, and most conuenient for
him, yf they be not driuen thence by force,
and caried some other where? Whereas
you, very often both for desyre to gayne,
and also for a thousand other occasions,
go, seeking countries, to abyde in place,
where

The second Dialogue.

where the ayer is so contrary vnto you,
that you procure your owne death before
the tyme. *vli.* This can i'l be denied. *Sna.*
Of the slepe, and of the diet, and of other
necessarie thinges for the conseruation of
the complexion, and of your helth, I wyl
not reason, because you your selues
knowe, that can not vse them in due tyme.
And this cometh because you are brought
therevnto, eyther by arte, or els by your
owne fantasies, wher we, who vse them
onely, when nature requireth, nener
erre, by the which occasions, we *Ulysses*
are subiecte vnto many fewer infirmities
then you are. And vnto those fewe, euery
one of vs guided by nature, can synde of
him selfe the remedy. *Vli.* And is this
true? *Sna.* It is moſte true. And by
this thou mayest playnely knowe howe
much nature hath loued vs aboue you,
ins she hath taught to euery kind of vs
remedies for those euilles, to which the
same kynd is subiect. And not onely vnto
the kynd, but also vnto eche one of them
generally deuised.

Ulysses

The second Dialogue.

7li. Trulpe hereof thou makeste me much marvell. **Sna.** Sins thys semeth so great a matter vnto the, I wyll not that thou be satisfied with wordes. But begynne a lytle to consider vs Snakes, of whom euery one, when the sprynge of the yere commeth, perceiuyng our skynnes roughe on oure backe, so that we lay styll in winter, and heaped vnder the earth, goeth to eate of fenell, the whyche causeth vs to cast that our so olde skynne, And then afterward seing oure syght diminished, we runne againe to heale vs with the same thing. Haue not al the litle Lizards, one certaine herbe that helpeth them, when they haue benne bitten by any of vs: Runne not the harts whe they are wounded vnto Dittander: And whe they perceaue them selues bytten by the Phalange (the which is a kynd of a venemous spyder) can they not, all heale them selues with eatinge of crabbes or craniſhes: The swalowes when they see the eyes of their younge hurt, can not al they helpe them with celidonye: The Toxofles helpe they not our bytinges wpth
pomlocker

The second Dialogue.

hemlocke : The wefell when she goeth
to fyght with the ratte, doth she not fynde
make her selfe stronge and lusty with ea-
ting of rue: helpeth not the Storke her in-
firmities with organie : And the wyld
swine with Iuie: Doth not the Elephant
defend him from the venim of the Cama-
leont with oliue leaues: And beares from
the venim of the Spandrake with psse-
mearle : The stocke Doves, the Geys,
the blacke byrdes, and the partridges, doo
not they purge their superfluities, wyth
the leaues of baye: And the tame pignons,
the Turtle, and the hennies, with chicke-
wede. The cattes and dogges when they
fele their bealy overcharged, runne they
not to pourge them selues with eatinge
of grasse wet with dewe : But what ne-
deth that I tell thee any longer story: take
what kinde of beast thou wilt, and thou
shalte fynde, that for thinfirmitie, where-
unto the same is subiecte, nature hath
taught him the remedy. And not onelye
to the kynde alone (as I haue tolde thee)
but to euery one of them seuerally demy-
ded, wherby it followeth that we haue no
nede

The second Dialogue.

neede to bye labour one of another, neither haue we any neede to put our selues vnder doutfull thinges. And that that is worse, to paye one who may often times geue vs our death, as you poore wretches do. And doth it not seme vnto you, that how much the more monye you geue, to your Whisttions, so much the better to do? And goo you not chosing out the sayrest mony that you can fynde? *Vi.* Herein we do not al after one fashon. But what wilt thou? are ther not foles also found among you? *Sna.* So Whistles, and print this well in thy heart, that there is no beast at all, that lacketh of the knowledge, apperteynyng vnto his kinde. Although sometimes one may be found some what more easye to be taught, or some what more ware then an other. But I praye thee tell me a litle, yf al the fooles amongst you, shuld were a whyte sappe on their heddes, should you not seme a faire flocke of geese? *Vii.* But the matter is, whether they that thou callest foles, be wiser then thothers, or not. *For* I remember that one, who
was

The second Dialogue.

neither was heled of that discafe, being asked by
 a woman, what phisicke he had vsed, by
 worfe, cause she would heale a childe of hers, said
 that he would not teache it her, thyn-
 kynge he should do to great an iniurpe
 to heale one of such a discafe, for he thou-
 ght that he had neuer a pleasaunter tyme
 then whiles he was taken for a sole. *Sus.*
 And wherof thinkest thou that this came
 sauing that in that tyme whiles he was
 boide of those thoughtes, the which cause
 man to be euill contented, he knowe not
 the misery of the nature of man. *Vli.*
 I will not dispute with thee hereof now
 but let vs retourne to our former matter
 wher I telthe, althogh you haue lesse sick-
 nesse then we, this is because you are of
 shorter lyfe then we, the which is no small
 euell, nor no litle infelicitie. *Sus.* Be
 peraduenture vnto vs that are prouyded
 by nature, of all those thinges that are ne-
 cessary for vs, and that lyue alwayes in
 helth, withoute any sorowe or grieve at
 all. (Do that to dye also is litle grieue
 vnto vs, for we foresee not oure death
 before

The Second Dialogue.

Before hand as you do, and besides that we knowe not so perfectly this to lose the being, to be so great a matter. But this great felicitie of yours to live so long is none other thinge vnto you, then a painefull suffering a longer time, with so many troubles and labours to preserve your life. And when you haue but a griefe in the head, the feare of death tormenteth you so much, that the griefe of the mind is farre greater vnto you then the paine of the bodie. So that ther haue bene many, that for this occasion haue sayd that your life can not be called a life, but a continuall course and thinkinge of death. *Vi.* These are but wordes. *Sna.* As though that there hath not bene among you also of those, who considering your miserie hath sayd it had bene better neuer to haue bene borne. And of those that are borne, they may onely be called happie, that die in theyr swadling bandes. And how many haue there also bene, who consideringe your state, to make theselues free of so many ends haue killed the selues with their owne handes:
A thing

The second Dialogue.

A thing so wicked, that it neuer commeth
only in the thoughte of anye of vs. *Vli.*
Pe. some weake harted person, who being
afeard for that he knoweth not howe to
ouercome some contrarpe fortune, or to
beare out some euell that is chaüced vnto
hym, but for one of these thou shalt finde
thousandes, that woulde not dye. *Sna.*

Pe. but thou knowest not the cause. *Vli.*
Why what is it: tell it me I praye thee.

Sna. The fearinge to go into a worser
state, for the feare that many haue put
you in, by wytinge of the kingdome of
Pluto, wher so many sharpe punishmen-
tes are prepared for such of you as hath
passed the marke of reason, a lyttle to sa-
tisfie sometyme his desires, on the whiche
thyng we neuer thinke. But yf men
thoughte to ende their life, and their trou-
bles at one tyme, thou shouldest see thin-
ges that would make thee maruell, there
are so manye mo of those amonge you
that painfully suffer, and are in euill case
then those that ioye and be in good case.
Vli. Agestinus, I see thou art so obstinate,
that thou wilt neuer be hable to perceyue

C.i.

reasons

The second Dialogue.

reason: wherefore I will dispute no more
with thee, and chiefly because I have
sene in this laste, that thou haste altoge-
ther lost thy knowledge, beginning to
doubte of religion, thynges euen conue-
niente to a beaste as thou arte. And truly
I am not a litle sorre for thee, yet for the
loue I beare vnto thee, for that thou art a
Cretian, yf thou wilt become manne
agayne, I will cause the so to do, for Cy-
res hath graunted me so, and then mayest
thou afterwarde retourne with me into
thy countrey. *Sna.* So not I, for I praye
hym to kepe me from that, that may sor-
ner. *Vli.* Seest thou not what an vn-
happy state thine is: and a beast of whom
menne make little of? *Sna.* And this is
the thing that I derely loue: for the much
making of, that men make vnto beastes,
is all for theyr owne profyttes, and to be
serued in their nedes by them. *Vli.* Be-
sides this thou consumest the greter part
of thy lyfe unhappely and vnder the earth
without anye pleasure. *Sna.* And you
sleape the halfe of yours, and farre more
vquietlye then we. *Vli.* When what
pleasures

The second Dialogue.

pleasures hast thou: thou eatest nothyng
but earthe, or some foule beast, and thou
drinkest nothing but water. *Sna.*

What matter is this yf I haue no desyre
of any other thyng? *Vli.* Thou hast
thy knowledge also imperfekte, and thys
commeth because thy parte imaginatiue,
and fantasie, are confused. *Sna.* And
what knowest thou hereof? *vli.* I see
it by experience, for all you beastes that
slyde wyth the body on the ground, staye
inge the forner parte of you wyth your
scales, and afterwarde pluckinge and
dراwing after the hinder part, when the
waye creaketh vnto you, you go vnto an
other place. And you retourne not by the
way that you first went. And of whence
commeth this, but that you haue a confu-
sed fantasie, and such a remembraunce as
the slye also hath, wherby you determine
no more vnto one place, the vnto an other
but are guyded by chaunce? *Sna.* In dede
I should haue a confused fantasie to be-
come manne againe: for I should conti-
nually be full of humoures and of bayne
thoughtes, wher as after thys sorte I liue
contented, and wythoute anye thought

E. v.

af

The second Dialogue.

at al. And I should also haue lesse remembrance, to be willing to retourne into a state, full of so many troubles and miseries, so that labor no more *Ulysses*, for I will none of this thy fauor, for it wyll put me vnder a thousand infirmities, and I should neuer be able to enioy one desire assuredly, but rather for euerye lyttle surfet, I should feele a thousande sorowes. And that y is worse, I should haue nede to kepe my selfe from death, being subiecte to meynunge me, and to lyue ever after myshapen and sicke. So that go on thy waye, for I will go to rubbe my scales a lytle on yonder gineper, because I maye moue it the easelier, where I shal fele so much pleasure, and delite, that perchance I neuer proued the lyke being man, for that it shalbe without respecte or any displeasure at all, wheras yours are ever mingled with such bytternes, that manye of you, speakynge thereof haue sayde, a thousande pleasures were not worthe one trouble or torment. *Vli.* In thende I haue to do with benkes. And although *Circes* geue them power

The second Dialogue

to speake and aunswere me, yet (as me thinketh) she hath not geuen them their wittes, for they consider onely certayne of the least thinges, and not that that importeth. But yet I will not leue so saye an enterpryse, for I will retourne vnto Circes, that she may cause me to speake to the rest that are here, to do good vnto those that are better able to perceiue. For

as the prouerbe sayeth : euill
may be done to one by
force, but good
neuer.

The third Dialogue.

Ulysses, Cyrces, the Hare.



Yf I knewe not howe
gret the lone were that
thou bearest me most
noble Cyrces, I should
doubt in dede that thou
wouldest not graunte
me the fauour that I
haue asked of thee. And thou not willing
to denye it me, hast onely caused me to
speake with such as thou knowest had
there mind so determined, not to become
men againe, that any man could neuer
perswade them, and so I might leue then
terpise. *Cir.* Let neuer any such thou-
ght enter into thy minde of me Ulysses.
For this apperteineth neither to the lous
that I beare thee, nor yet to the mightines
and noblenes of my mynd, euer geuen to
most glorious enterpises: for thou know-
est wel, that he, who can not forbear ple-
sures, can not also do them. *vli.* Thou
hast caused me to speake with one, who is
more obstinate then those others. And
where

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wheras I thought to do him a good forne;
in making him returne man, & leding him
againie into his countrie, his obstinacie
blundeth him so much, y^e he saith he should
do farre worse to chaunge that state with
this. *Cir.* If thou Ulysses haddest al-
so proued they^e state, thou wouldest perad-
uenture do the lyke. *Vli.* This fellowe
whyles he was man saith he was a phisiti-
o who as thou knowest, neuer see any other
thing then hurtes, griefes, siltines, & sick-
nesses of men, they neuer here any other
thing then lamentations, and wepinges,
wherof he now remembryng him self, (be-
cause the euil is euer better kept in mynd,
then the good) he wil not I think become
man againe. *Cir.* In al states of men the
troubles & miseries are many mo, then the
contentations, and felicities. *Vli.* Then
had that our wise man done il, if it wer so,
who among other thinges, for the which
he gaue dayly thanks vnto the goddes,
thanked them, for that they had made him
man, & not a beaust. *Cir.* He did so, because
such is thoppinion of the greater part of
men, led by those reasonnes, that maye
C.iii. be

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be gathered by reasonable discourse. But more credite should be geuen vnto those who hauing proued the one life and the other, know it by experience, and by the sensitiue knowledge, the whiche passeth not onely and exceedeth all others in assurednes, but is also the beginninge and foundation of all. *Vli.* Yea, but the life of beastes shuld not be compared to ours, for that it is much more unperfected.

Cir. I beleue not this: for I see many beastes, that haue theyr senses farre more perfecte then you, and that in operation of them, passe you very farre. *Vli.* Ye truly they passe vs in some perticuler sence, as for example, the Eagle in seeing, the Dogge in smelling, and the Goose in hearinge: but they are then so farre inferior vnto vs in iudgement of sensible thinges, because they haue not the common sence so perfect as we, and that they lacke altogether the reasonable discourse, and ablenes in comparing one sence with an other, for our sensitiue knowledges are farre perfecter then theirs. But cause me to speake with some other, for I thinke not that
all

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all haue so lost the true knowledge of re-
sonne, as these thre haue, to whom I
haue spoken, whom truly thou hast not
chaunged into such an vnperfect kinde
of beastes, without a cause, since they lyke
men haue so vnperfect a discourse. *Cir.*
I am contented thou shalt speake with
ponder Hare, that thou seest leadinge at
the shadowe of ponder Dke: Go thither
and call him, for I haue graunted him to
speake. *Vli.* Hare (as God geue thee
that that thou desyred) ruine not away,
but tary me, and withsafe to answer me,
for Cyrces hath told me, that thou canst
so do. *Ha.* Alas, what meaneth this:
I haue agayne the vnderstanding of the
signification of the speache of man: Oh
my vnhappy chaunce, why hastie thou
brought me agayne into suche miserie:
Vli. Callest thou it then miserie to vn-
derstande the speache of man? *Ha.* My
sery, and moste great infelicitie, yf they
haue not chaunged theyr nature, synce
the tyme that I was a man. *Vli.*
And what is the occasion Hare?

C.

Hare

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Ha. Alas, whiles I was man, I neuer hearde other then lamentyng and sorrowinge most bitterlye one with another. **Vli.** Surely, I haue auoyded one mischiefe, and am runne into another. Whother was a phisition, wherby he neuer practised but the sicke, and euill contented persons: and this by as much as I can perceiue, should neuer haue practised but with desperates. **Ha.** These thinges were often vnto me occasion of such sorowe, that I would farre rather haue abyden in a wood, where I should neuer haue scene the steppes of men, and truly I would haue done it, yf the nature of man could haue borne it. But thou knowest that man hath nede of so many thinges, that he can not liue alone, but with a thousand incommodities. **Vli.** And dost thou heare no beast also lament: **Ha.** It is true: for when those of mine owne kynd haue any grieffe, I knowe it freight by the voyce: for it is naturall to enery beast, to shewe with the varietie of the sound of his voice, whether he be merry or sorow. But these such naturall voyces shewe

The thirde Dyaloge.

Shewe me onely theyr grieve in generall:
 the whiche kinde of sorowinge, is farre
 easier to be borne, then the sorowinge of
 man, who, besides the lamentyng with
 syghtes and malincolie, and sorowfull
 accenttes, increaseth with shewing his
 myscries, and the occasion of his grieve,
 muche more the compassion, very ofte to
 them that heare it. Alas, I neuer heard
 besydes the sightes that hee naturallye
 casteth, that is malincolie) other thunge
 spoken of, then manslaughter, treason,
 thestes, robberies, and so cruell wic-
 kednes, that one man did to another, that
 mooste often tymes the compassion of
 others troubled me more, then the pitie
 of my selfe. *Vli.* Tel me (if it please thee)
 what state was thyne, whyles thou lyue-
 dest man? *Ha.* I chaunged so many,
 that I can not tell which to tell the. But
 what moueth the, so to desyre, to knowe
 what my state was? *Vli.* The lone
 that one naturallye beareth vnto those
 that are of hys Countrey, and this
 hath caused me to desyre of Cyrces, to
 restore vnto all my Christians, the shape
 of

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Shape of man. And for that I vnderstode
by her, that thou were one of them, I
would do the this pleasure: because I also
am a Cretian, and am called Willies. *Ha.*
To me thou shalt not restore it, if I be
not enfolded therevnto. *Vli.* Why so?
Is it not better to be a man, then a brute
beaste? *Ha.* So, for any thing that I
knowe. *Vli.* And art thou then utter-
ly determined, that, thou wylte consume
thy life in this body of a beast? *Ha.* What
I am: For liuing thus a beast, I liue
contented and quiet in my kynde: where
as beying man, I was neuer contented in
any state. *Vli.* But the matter is, whe-
ther this were through thine owne faute,
or not, and for that thou were so vnstia-
ble, that thou couldest not content thy self
with that that was reasonable? *Ha.* I
should be in doubte hereof, sauinge for
that I neuer founde any man, in what
estate so euer it were (and yet I practised
prough) that was perfectly contented.
But tell me I pray thee: what thing hath
manne, that shoulde cause him to lyue
contented: For eyther he is putte by for-
tune

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tunc in state where he hath to commaund
 and to prouyde for others; or els he is com-
 maunded, and ruled by others. *Vli.*
 In both those states (yf he be wise) he may
 be contented. *Ha.* Nay rather in none.
 For yf he be a pynce, and Lorde, and
 haue to gouerne others, yf he do as he
 ought to do, he neuer hath one houre of
 reste, besides the craftes, and deceiptes,
 that he shoulde alwaies feare, because they
 daylye growe, by the enuye that is bozne
 hym. Knowest thou not that a pynce bol-
 deth in his principallitie, the place that
 the most high and mightie G D bol-
 deth in the whole worlde? Who hath
 with his wysedome to care for all thynges:
 whereby it is commonly sayd, that
 all his subiectes slepe wyth the eyes of
 hym. What pleasure wylte thou then
 that he haue? *Vli.* Mooste greate plea-
 sure, seinge theym to lyue Ciuillye, and
 to loue well one another: because hercof
 he seeth a glorie, and honoure sprynge,
 that maketh hym immortall. *Ha.* Ye,
 but where are these Subiectes. Are they
 per-

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perchaunce lyke vs beastes, who folowe
that thing only, wherunto nature incli-
neth vs. Seest thou not, that by this ne-
yor being contented, that man hath by na-
ture (as I thinke) so many tumultes, so
many craftes, and so many ill workes
springe, that thou canst fynd no realme
at al, where there are not so great hatreds
that it should be better to live in a most
sharpe and abandoned desert, and among-
gest the most cruell beastes that may be
found, then in what wel governed realme
soeuer it be amongst menne. *Vi.* Say
not so, for a good Prince canne kepe his
people vnder the lawes, in such sorte, that
these troubles that thou speakest of,
take litle place there. *Ha.* And howe
may this be done vnto so peruerse a na-
ture as mans is, but with moste greuous
paynes, and with so cruell punishments,
for the fearinge of ill doers, that they
geue perchaunce no lesse grieve to the ge-
uer of them, then to them that suffer the-
ys if you be not crueller then we be, who
dare not offende one an other of vs, being
of

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of one kinde, nor yet to hurte those of an
 other kinde, yf we be not constrained ther-
 unto by hunger, or that we do it, for some
 gelosie, or some feare, or for our owne
 sauegarde. *Vli.* Crueltye it canne not
 be denied, that in the places of highest
 auctoritie, there are not manye mo
 thoughtes, and troubles, then pleasures.
 And chiefly in those who loue the safe-
 garde of their subiectes in suche sorte as
 apperteineth. But let vs let this passe, for
 it chaunceth to selwe to be a Prince, let vs
 speake of a private person, who hath none
 other to thinke on, then him selfe and his
 household. *Ha.* Of a private person chaun-
 ceth the like: for eyther he is ryche, or he
 is poore: amongst the riche thinke not
 to fynde any contented, for the nature of
 ryches is, to bring so great feare for the
 keeping theym, that the possessoures of
 them, haue neuer one only holowe, a quiet
 mynde. And one while they are in feare
 of warres, or of other misfortunes y tyme
 & the worlde bringeth, nowe they doute of
 theyr wyues, and nowe of their children,
 nowe they feare their seruantes.

And

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And finally gold hath so many enemies,
that who that hath therof, standeth euer
in doute. If he be poore I wil say nothing
to the thercof, sins there is nothin ge on
earth moze harde to suffer then pouertie,
Vi. I will not yet herein beleue thee al-
together, because I haue heard say, that
manye of our wise men, haue praised it
and loued it much. And there haue ben of
those who to be the moze frely able to plai
the philosophers, haue despised and caste
ryches awayne. *He.* The greater parte
of them, and perchaunce all, haue done it
for ambition, and to thintent they woulde
be accounted gret and rare, among men.
And there are also of those, that haue cast
awayne an ounce of golde, to get a pound
thercof againe. For the common people
haue euer this custome, that when they se
one dispyse a thyng, then they geue it
hym willingly. *Vi.* When I see thou
wylt haue thine owne wordes, I tel the,
that I haue sene many, that haue lyued in
pouertie most contented, and with most
great quyetnes of mind, and chiefly such
as were wise. *He.* And I tell thee,
that

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they haue fained it, doing like wise men,
because they wold not haue both fortune
and the world, laugh at them at once. :
But rather I will say more vnto the here-
of, that by how much the more one is of
knowledge by so much the more his greife
is, to be poore. *Vli.* And what is the rea-
son hercof? *Ha.* The considering the
wronge that fortune hath done hyin, in
making him poore, and an infinite numbre
of fooles riche. *Vli.* Thou causett me now
to remember a saying of a frende of mine
that sayde, that goodes did most common-
ly lyke the rume, who falleth euer in the
weakest place. *Ha.* The disdaine also
that they haue, tormenteth them continu-
ally, seing, that of that that nature hath
made for al men (for she should do against
her order, yf she brought not sufficientt
forth for all men of that, that they neded)
there aduainseth so muche vnto one that
he maketh hanocke thereof, and vnto an
other there lacketh. And thys commeth
onely, because he who can do most, wyl
take most. *Wher* as amongst vs it is not
so: because none despyeth, or can possesse
any

J. i.

any

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any thinge that nature hath made for vs,
more then an other. *Vli.* Thou wouldest then make good the opinion of those
that saye, that it is not ill done to robbe,
because the goodes of this worlde, hath
byn so many tymes stollen, that the true
maisters therof, haue them no more, but
let him that can get them take them.

Ho. This onely is sufficient for thee *Willis*
ses, that pouertie is a thing so sharpe and
henye, that menne to flye it, abase them
selues euen to become seruantes one with
an other, the whyche is a thinge so foule,
that among vs beastes there is none so
byle, that would not rather suffre death
then to put hym selfe wyllyngly to serue
an other of his owne kynd, to amende his
necessaries. But nature hath loued vs so
much better then she hath done you. For
amongest vs this infelicitie is not knowe
but rather every one of vs, hath ben made
by her of such valor, that he can rule hym
selfe. *Vli.* Yet there must be some other
thing then pouertie, that causeth men to
become seruantes one with an other, so
many that are riche are sene to do that.

Ho. Rather they are more poore then tho
thers

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thers, yf you well consider it, because they are poore of noblenes of harte, or els of counsell: by the which they can not refraine their vniust desyre, whereby they scke to get a name, or auctoritie, or immoderatellye to satisfye their couetous desyres, by makyng theym selues seruauntes to others. *Vli.* And he that were in a meane state, in the which he mought reasonablye contente hym selfe. *Ha.* And where is thys state? *I* for my parte neuer found any man, who said not, that eyther he lacked something, or y^e he had too much, Although these were most selue, who remembered it, when they sawe them selues mygh thende of their life, lamentyng the of the paines that they hadde suffered in they^r youth, to gette goodes, to haue afterwarde monghe at they^r death.

Vli. These are fautes that growe, for the man can not refrayne, and measure hys desyres, and not of hys owne proper nature. *Ha.* It semeth to me al one, this nature hath ordeined, that he may desyre those thynges that are after hurtfull and troublesome vnto hym. The which thing

J. G.

for

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for that she loved us better, she hath not done to us; And I remember that in that age, in the which I began to haue some knowledge, my father who was a great gentile man of Etholia, and endued wth great yches, putting me vnder the keepinge of a master, who taught me certaine thinges of the mathematicals (after the custome of the Grecians) I beganne to consider, that man knewe nothinge, excepte he were taught it. The whyche thing in that age seemeth very harde, not so much for the difficultie of thinges, and for the keeping vnder of the master, as for the childlike desyres; that the same thinge bringeth with it: for I lyued verie well contented, and yet I lacked nothing
¶ *Th.* Of this age there should be litle hede taken, because it is most imperfecte.
¶ *Ans.* When folowing farther, the death of my father chaunced, whereby I began to stryue wth my brethren for the inheritance, alwaies trusting whiles I was in these trauailes, that when they were ended, I should lyue contented, & in most quiet

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quiet rest : but it came all contrary vnto me. For as I had my part, wherof part was possessions, and part money, thoughtes increased. And being bled to be gouerned, me thought it then most great paynes to do the same my selfe, and others I trusted not. For being enforced for the maintaining of my substaunce, to practise both with husbandmen, and with marchauntes, I perceiued that eche of them, stode continually watchinge, to make that that was mine, his: for to let a farme vnto a husbandman, is nothinge elles then to be partener with a thiefe. And to put thy goodes vnto a marchaunt, to trade with one that thinketh to deceiue thee of them. And notwithstanding, I marked that neither of them was contented with his state, and they did neuer other then lamente continually, the one of the earth that yelded not, for the euill disposition of the wether, and of the little estimation they were had in. And the other of euill wyndes, of ill fortune, of the small safety of the sea, and of the discord of Princes, that letteth the exercise

f.iii.

of

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of marchaundyse. Vli. Euerye bodye
musse haue something to trouble hym,
euen you also haue some thinges þat trou-
ble you. **Ha.** Ye but for euery one that
we haue, you haue a thousand. But heare
the resse a lyttle, in thys meane seasonne,
bothe for the necessities that chaunce to
the lyfe of man, and for to defende me that
mine owne were not taken from me (for
all men are theues, but their meanes of
robbing are dyuerse) I hadde to practyse
with an infinite number of craftes men,
of men of lawe, and proctors, and be thou
assured that I neuer founde anye one of
those craftesmen that lined contented: for
all they holding their eyes on the riche,
lamente that they must get their breade.
And amonge those other aduocates, and
men of lawe they complained of the like,
for all they lamented dayly, that had to
strive and contende, to procure them the
thynges that were necessarye to the lyfe
of manne. **Vli.** Whosoever hath to do
with the, shal sone repent it: but it is little
trouble to the, alwaies to stryue for other
mennes gooddes. **Ha.** Ye that troubleth
others

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others reſteth not in quiet him ſelfe.
 Thou conſiderest not alſo the hatred they
 get thereby, and how much they are ab-
 horred, when they are not needed, and in
 what ſort they are taken. *Vli.* This
 is very true, that I remember, diſputinge
 once in one of our vniuerſities of Grecia,
 it was in queſtion who ſhould goe before
 in the fyrſt place, eyther men of lawe, or
 phiſitions, and it was concluded that the
 man of lawe ſhould goe before, onely by
 this example, that when execution is com-
 manded to be done, the theſe goeth be-
 fore, and the hangeman cometh after. *Ha.*
 And when I ſawe the euill contentation
 of all theſe ſtates, and deſiring to auoide
 the ſame, I thought that if I ſhould fynd
 quietnes in any ſtate, it ſhould be in the
 ſtate of our prieſtes, who taking them
 ſelues from the world, abide in thoſe their
 congregations to ſerue the gods, holding
 all in common, and ſuffering them ſelues
 to be ruled by one of theyr owne ſort.
 And ſo faſtning my ſelfe to this, I deter-
 mined to leaue the world, and to goe lue in
 one of thoſe congregations. The which
 I. iij. purpoſe

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purpose I could not long obserue, for etien
as I began to lene a litle vnto the, I smelt
the sauiours of their discordes, and infelici-
ties, and how every one of them, seluing by
al meanes (although vniust) to be chief, be-
traied & hurted thothers. I perceived also
the displeasures that thei toke, for that thei
had to kepe those obediences, to mainteine
them vniuersallye in the estimation of
goodnes, the which bringeth them wher-
with to liue: the trouble also and wepy-
nes that the shetting in is vnto them, the
paynes they take to perswade men that
they are more frendes of the goddes, then
they who serued the worlde, with those
lawes onely that God and nature, haue
geuen vs. So that I fled so farre with my
mynd from them, that I neuer remem-
bered them more. When I thought to liue
like a gentleman, attending to braueries,
and passinge the time in haukinge and
huntinge, and in suche like pleasures.
Vli. If thou sought this state to haue
sound quietnes there, I can tell thee,
that thou wentest farre out of the way,
and much more also in seates of-actiues.

¶

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For in these two lines, the which I my selfe haue proued, I know very wel, ther is none that lyueth contented. *H.* For that I thought I should fynde no quietnes in warre, I would not proue it. And besides this, I thought it a folishnes, not fightyng for ones country, or for his honestye, or for some other lawfull cause to sell hys owne lyfe for anye kynde of hyer. For sins we haue but once to come into this worlde, me thinketh that asynuche gold as euer nature made, or shal make, could not paye for the lyfe of one man.

Then also perseruing that to liue lyke a gentleman, there neded a multitude of seruantes, who are all our enemies, and dayly do thinges whereby a thousande displeasures grow vnto vs, thinking it a most harde thinge to finde contentation there, I chaunged my mund from that holely. And finally thinking in seruing a Prince, not in handy craftes, but in honorable assayes, to fynde some contentation of mynd, I determined with the lytle learning I had, to sette me to that practice

J. v.

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tyle, wher, by and by I found the contrarie of that that I thought. For besides the paines that it is to serue a Prince, and the troubles that in suche service are suffered, not being able eyther to slepe or eate in due season, the which are euen thinges that preserve our life, the enuy þe reigneth in courtes, and thankindnes that seemeth to be in princes towards those that serue them, (who thinke themselves neuer instantly rewarded) without they would geue them theyr hole kingdome, suffered me neuer to rest my mynd, to liue one onely dowre contented. Wherby I was desperate and gaue my selfe to sayling, and so there where I thought not, I found my quietnes. For being caried by fortune into this Island, I was chaunged by Cyrces as thou seest, into an hare, the which was as it mought be to you, to be fallen into a most plesant slepe. For although I knowe not so much as I know when I was a man, so am I not also in so much feare. *Vli.* Yea, because thou art a beast that feareth not? *Ha.* I feare not those of myne owne kinde, as you do, the which

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whiche is sufficiente for me. Of other thynges I haue no care, thinkinge that therunto is no defence, as you also doo, of the anger of the goddes. *Vli.* It is verie true, that in al these states, these troubles are as thou sayest, and peraduenture many mo. But then of the pleasures that be there, thou talkest nothing at all.

Ha. And what pleasures haue men, in what state soener it be, that the grieve that they byrge at thende, is not greater then the pleasure. Knowest thou not that our moost auncient Greke Poete sayde: that the pleasure of this worlde was not the true pleasure, but was sorowe, clothed in pleasures garmentes: *Vli.* Howe shewed he this: *Ha.* He sayde, that when the vessel that Pandora brought on erth, was opened, whereby all the myschiefes and humaine myscries wente soorth, that then pleasure wente soorth also. And goinge abroad in the worlde, he beganne by meanes to drawe men vnto hym, who beganne to folowe him in suche sorte, that none wente any more to heauen.

where

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Wherefore Jupiter thought to take him from the earth, and to bring him againe into heauen: and therupon sent the nine muses for him, who with theyr melodie dꝛue him againe into heauen, causyng him yet before, to leaue his apparell on earth, because into heauen ther goeth but pure thinges, and dispoyled from all corrupt deckynges. Sorowe in this meane season, beyng hunted from euery man, wandꝝing abroad in the worlde, founde this apparell: and thinking that if he clothed him selfe therin, he should not so be dꝛiuen away, and not beyng knowen, he put it on his backe. And so euer after he hath gone about the worlde, clothed in pleasures apparell, deceauing men continually. *Vli.* What ment he by this? *He.* That all thinges that men take for pleasure, byyng them sorowe. And this is that the pleasures of the worlde, are none other thing then sorowes, clothed and couered with a very lytle deelyte, wherby men being deceaued, endeuoure them selues to seke them, and fynd there afterwarde in the end, moze sorowe, then deelyte.

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deleyte. And I wyll tell thee of one onelye,
that men put among pleasures, because
it is common to euery state, and that is
playe: the whiche is nothing else in dede,
then sozowe it self, and is taken notwith-
standyng for the pleasure of men. *Vli.*

Thou wouldest peraduenture say, the le-
syng, and not playe. *f*or as it is common-
ly sayde: it is not ill to playe, but it is yll
to lose. *Ha.* Both the one and thother
are yll, although that to lose be the worse.
For al those thinges that trouble the qui-
etnes of the minde, are of them selues
nought. The wynnynge, although it seme
to haue in it selfe a certaine little of good-
nes, because it is of it selfe profitable: yet
it altereth the myndes of men in such sort,
that it causeth them very often times to
do many thynges worthy of reprehensi-
on. And although it be sometimes a cer-
taine mythe vnto one, the mythe truelye
is neuer good, yf it come not of that that
is good. Wynnynge besydes thys, cau-
seth manye vnprofitable and vayne ex-
penses. And hereof it commeth, that he
who foloweth playe, imponereth hym
selfe

The thirde Dialogue.

felte at thende : For though he one wyne
as muche mony, as he had lost at another
tyme, yet maketh he not at all tymes, the
lyke full summe . And thus all they that
ble it, do yll. *Vli.* I allow not this opi-
nion: for I haue sene many that haue no
thyng, lyue thereby. *Ha.* Yea, when
they haue bestowed thereat, all that they
hadde: For playe properly doth as the mis-
doth, who cleauynge faste to a good wall,
neuer resteth vntill he haue brought it to
ruyne, and then when it is euen fallunge,
he holdeth it vp. So lyke wyse playe, when
it fastneth on one that hath ought, it doth
so that it vndoeth hym, and after when
he hath no more, it sustayneth hym. For
practisinge where there is play, fawning
and flatterynge hym that wynneth, he
pycketh oute a lyuynge mooste vyle
there, the best waye he maye. But beleue
me *Ulysses*: playe is one of the greatest
infelicities, that is geuen vnto the misfor-
tune of manne. And perchaunce this wic-
ked cursed plague, hath not takenne
all the worlde in suche sort, that the
greatest

The thirde Dialogue.

greater parte of men, settinge aparte all laudable and honest enterpryses, doo nothing els but playe. And there are some who drowne them selues therein, & there lose the lyght of reason in such wyse, that they forgette their honestie, theyr owne helth, theyr goodes, theyr wyse, their children, their frends, and finally their owne selues, and consuming therein the thynges necessary for their lyuing, bring them selues into so shamefull a pouertie, that they flye the sight of men, more then we the syght of dogges, and chiefly the syght of those that knew thē, when they were in better state: and yet they neuer cease to ymagine, howe they may get any lyttle monye, to go playe it, and rather suffer the want of thinges that they haue neede of. Therefore marke Ulysses the pleasures that mē haue. Some they not vnto the rather to be sorowes: *Vli. Hare*, all are not of this sort, and man is no more enforced to this thyng then to another. And besydes thys, he maye by his wisdomē remedy al that, that causeth his displeasure.

Pa.

The thirde Dialogue;

Ha. We but holwe hardelye, hynce all the world is so corrupt and noughte: So that perswade me no moze to chaunge. this be-inge with youres: for I will not retourne out of a state wherin I neuer founde any thoughte at all, to go into an other where I neuer was contented, and wher I shall see that thinge that nature hath made commune for euery bodye, to be taken from me, by hym that maye do moze then I, wherby I must by force become bys seruaunte, and must receyue for hyer of my seruice, that thinge ingardlye, that nature hath frely geuen me: and where all those delytes that I take, must at the ende byynge me sorowe. **Vli.** I wyll not that thou speake so obstinately. Seest thou not howe vyle a beast thou arte: and of so little knowledg, that thou knowest not whether thou be male or female. **Ha.** May you knowe it not, that thinke to know al thinges soo well, but we knowe it well ynough. **Vli.** Thou hast feare of euery thyng, and hast trust onely in runnyng away, and yet art thou afterwarde taken by many kyndes of beastes. **Ha.**

And

The thirde Dialogue.

And what is that to me, yf my kinde be of that nature? *Vli.* Thou art of so little lyfe, that euery most smale hurte, kylleth thee. *Ha.* Alas no more I praye thee, for thou wouldest so do, that I should thinke it most miserable. *Wheras* for not knowinge so many thinges as you do, I thinke it most happye. But go seke to deoe this benefyt to some others, for I for my parte wyll none of it, and folowing mine owne nature wythout any thoughte, I wyll go fede me on yonder faire grene grasse that thou seekest on yonder hyll. *Vli.* *My* Hare, me thinketh thou dost lyke hym, who beinge put into prylson by certayne hys creditours, prayed the they would not take hym out from thence, sayinge: that out of prylson he had a thousande thoughtes, both for him selfe, and for others, and there beinge prouided for, by such as were wont to prouyde, he had not one thought in the world: so that he thoughte it a goodly habitation for hym, and thys came all of the weakenes of hys mynde. For yf he had bene a man in dede, he woulde rather

G.i.

haue

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Ha.

And

The third Dialogue.

haue bene a poore man abroad, then a ryche man in pryson, helppynge manfullpe with his wysedome all that he sayde. Soo also thou by as much as I can perceyue by thy wordes, shouldest be so insatiable a man, and shouldest so much esteeme every lytle trouble, because thou couldest not boldly shewe thy face agaynst those displeasures that the worlde and fortune bynge, that thou wylte rather remayne in that vyle state of a beaste, then to retourne man. And knowynge thee so, I wyl even suffer thee so to remayne: for in doyng other wyse, I shoulde do that that shoulde displese the, although it were for thy profyt, and that shoulde rather bynge shame to oure kynde then honor, as all those other men do that are lyke to thee. *Ha.* I woulde aunsuere thys thy dyscoursse Ulysses, but lyke as we can not eate more then our nede requireth, beyng determyed from it by our owne nature: so are we also enforced when we haue neade thereof, and haue conueniente feedynge myghe vs. And therfore syns I haue sene the grasse ponder

The fourth Dialogue.

ponder on the sayre hyll agaynst vs, and
am hungry, I am inforced to leue thee.

The fourth Dialogue.

Ulysses, Circes, the Cote.



Haue alwayes thought
most noble Circes, that
there was a difference
betwene one man, and
an other: as it is daylye
sayd by prouerbe, by the
mouthes of our Grefy-
ans: but yet not so greate dyfference as
I haue knowen syns I spake with pon-
der Hare that thou sawest, or to say better
with him whom thou haste transfourmed
into a Hare. *Cir.* And why soo? wylt
he peraduenture become man agayne?

Uli. Nay rather, much lesse then thothers,
and he hath it in more hatred. *Cir.*

Hersk thou then holue farre thou arte de-
ceyued to lamente thee vnto me, that I
chaunged them so into beastes? *Uli.* And
I doo yet lamente, because I am styll

C.ii.

of

The fourth Dialogue.

of the selte same opinion , and thys is, for that I know plainely, that his ferefulnes and lyttle corage , wyll not suffre hym to knowe the truthe. Seest thou not that he is so weke harted by nature , that he hath so much fere of every litle aduersitie, that he woulde rather choose to lyue in euerye most vyle bondage without thoughts, the in anye honest degree, with those difficulties that the same bzingeth with it .

Cir . Whoe assureth thee hereof? *Vli.*
He hym selfe, whoe wyll rather remains so a beast, then retourne man, for the manye troubles, that he thinketh men haue. And yet he confelleth, remaynyng so , to be in such bondage to nature , and led by her by force that he is not mayster of hys owne operations . Wherby the desyre to eat, commyng on hymi whyles we were reasonyng together , and seinge certayne grasse, y was coucnient meate for him, he departed from me wyth a very ill wil, for that he had not yet aunfwered me after hys owne mynd, saying that he could not choose but go feede , for so hys nature enforced

The fourth Dialogue.

forced hym to do. So that se what a weeke harted manne he was, that would rather lyue in a seruitude, and in a lyke state, because he thoughte there were somewhat fewer displeasures: then to retourne mā, and to be mayster of hys owne passyons, though he muste somewhat stryue wpyth them: as perchaunce thou hast heard saye, howe many there haue ben of our Cretians, who to auoide some bondage, or enforsemente, haue not onclye not cared to stryue wpyth the world, and wpyth fortune, but also not to pardon euen their owne lyues. *Cir.* This that thou callest bondage in hym, or enforsemente, is vnto hym neyther thone nor thother. *Vli.*

And whye so? *Cir.* Bycause hys nature requyrezeth so. Tell me I praye thee, when a stone falleth downe, doth he it by force?

Vli. I thynke not. *Cir.* Therefore he can do none otherwysse. *Vli.* It is true: but hys nature requyrezeth soo, and that motion that causethe hym to gooe towarde the centre, commyng of an inier power, the which is wpythin the same,

G.iii.

called

The fourth Dialogue.

called nature, muste be naturall to hym, and not violente: because the violente motions are those that come by an outwarde power. And therefore, although he can do none other wyse: yet it can not be sayd that he is enforced. *Cir.* He is yet drawen

downe by force of hys heauynes. *Vli.* No, not by force, but by nature, beyng naturall vnto hym to be weightie: for yf he wer not so weightie, he shoulde not bee a stone. *Cir.* And so it is also with the

affection of beastes, when it is led by nature: and therefore it can not be called enforcement, synce she doth alwaies the best for them, as she doth in all other thynges: and that that is nede to theyr conseruation and perfection. *Vli.* And were it not

better for them not to be so guyded by her, and to be able to do there operations more freely? *Cir.* No, for that they haue not

the knowledg and the dyscourse of reason. For they shoulde often erre, wheras beyng guyded by her that can not erre, they neuer or very seldome faile. *Vli.*

And what certeyntye haste thou thereof?

Cir. Experience that I see daylye, beyng

com-

The fourth Dialogue.

conuersaunte after a certayne sorte, wth al the kyndes of them: for of them al, there is some one in thys myne Iselande (wherof I see that none eateth more, then he needeth of, nor of any thyng that is not fytt for hy^m, neyther doth he anye other dysorder at all: wherby all they, that tyme that nature hath appoynted theym to lyue, although it be lesse then that that she hath geuen to man, lyue in healthe and lustye, the whiche is not so with you. *Vi.* If they do no dysorder at all, wherof then cometh it, that they haue shorter lyfe then we: *Cir.* Of the complexion, the whiche was not geuen by nature to theym, so temperate as to vs: and by the moysture, wherof the naturall heate is fedde, wherby lyfe is maynteyned: the whiche moysture was geuen to theym by nature, more wateryshe, and lesse aeryshe, then ours, whereby it is more easely corrupt. I speake of the greater parte, for there are some that lyue farre longer then man, as the Harte and the Elephante. *Vi.* Arto thou then of the opinion, & it is better to be a beast



The fourth Dialogue.

a beast then a man: *Cir.* I wyl not determine this matter, nor thou shouldeste not also thinke, that I beleue it: for then I should haue changed my self into a beast. as I haue done them. But if I should say as thou sayest, our talke were at an ende: it should well suffice the, that I had graunted the, to tourne into men again, al those that woulde. And though thou haue not yet chaunced on anye that will, be not yet abashed, but seke farther, for thou shalt well ynoughe fynde some one that wyl.

Vli. I wyl euen dooe so: For I shoulde thinke it to muche shame, to haue proued this so worthye an enterpryse in vayne, *Cir.* So then and speake with the Goate that thou seeke. ponder feedinge: for he also (as I well remember) was a Gretian.

Vli. Goate, O Goate, harken I praye thee, yf thou be a Gretian as Circes hath tolde me. *Go.* A Gretian I was whyles: I was man, and my name was Cleomenes of Corinthe: but now I am I not, neyther yet would I be. *Vli.* What, arte thou perchaunce ashamed of thy contrey? *Go.* Not so: For there is none perad-

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The fourth Dialogue.

menture more honorable then that, in all the worlde. *Vli.* What is that then, that thou wouldeste not. *Go.* Become man agayne. And of this I haue onelye fear, I liue so farre better contented thus then I dydde whyles I was manne. *Vli.* I would euen haue offered the this benefit, thynkyng to haue done thee no small good tourne, to restore thee, the figure of man, and to take the out of this bondage, and to leade thee agayne to thine owne countrey. *Go.* I thanke the of thy good wyll towarde me: but if this should happen to me, it woulde followe otherwyse then thou thynkest. *Vli.* Whye, what is the cause Cleomenes: I haue ener hard say by your wise men of Grecia, that man is the most perfecte & most noble creature that is in all the world. *Pe.* rather he is in certaine wyse, the ende & lord of al others. *Go.* Truly they did also lyke wyse men to say so: for one should euer prayse his own, and say that that a man knoweth. *V.* And therefore what state is thine: and what felicitie hast thou, that thou wilt rather lue thus a beaste, then to retourne man?

G.b.

Go,

The fourth Dialogue.

Go. If I should reckon the commodities to the that we beastes haue, thou woldest not thinke them comodities, nor yet ever shouldest thou be able to vnderstande them, euen also as you can not comprehend the felicitie that you loke after in thys lyfe, or in thother: for that the witte of manne, is to curiouse and insatiable. But I wyl tell thee a parte of those euyls that we auoyd, who are suche, that yf thou taste them all well, thou wouldest beare suche enuye towards vs, as thou thinkest we shoulde beare towards you. *Vli.* Go to then, and tell me thys at the leaste. **Go.** There are manye myseryes and euyls, that man is subiecte vnto: and that are occasyons that I wyl thus remaine a beast. But it is not possible that I should reson of the al, for tyme wyl not serue: for beyng somewhat fed, by nature, who hath noo respect to any other thyng then to my conseruation, prouoketh me to take my rest: and somewhat to slepe vnder the shadowe of some of these trees. *Vli.* Tell me at the leaste for the satisfying of my mynde. Name one of the principall euylles.

Go.

The fourth Dialogue.

Go.. I am contente. Knowe **Ulysses** that man amonge other his infelicities and miseries, hath foure, eche one of the whiche onely (when I haue it in remembraunce) causeth me to desper rather to be, what vyle beast soeuer it were, then man.

Vli. And what are those gote? **Go.**

The small assurance that he alwayes hath in his mynde, of thinges to come, the suspicion he hath of them of his own kinde with whome he is enforced to be continually conuersaunte, and the feare, and respects of the lawes. **Vli.** Thou thynekst on to manye thynges. **Go.** And the chiefe thunge is, to be able to auoyde the not thinkyng on them. Tell me a lytle, begynnynge at the fyrst: what suertye hath man at any tyme, to be able peaceably to enioye one onely howe, the thynges presente: spekyng fyrst of the common sorte, who are in the handes of fortune: whome euery one knoweth, howe varyable and slippery she is: and afterwarde vnder the power of Prynces, whoo haue onelys theyr wyll for lawe: and the wyll
of

The fourth Dialogue.

of man(as thou knowest) is most insati-
ble. *Vli.* In this thou sayest true: yet
he that is wyse, doeth accommodate hym
selfe to the wyll of thone, and to the com-
maundemente of thother. *Go.* If wee
wil speake then of that, that is our owne:
who is he that can promise hym selfe the
possession therof for one onely day freely:
for that men are waren so couetous, since
thine and mine came into the world, that
euery mā cōtinuallly watcheth, to thinke
in what sort, aswell lawfull as vnlawfull,
he may make hym selfe riche, and an other
man pooze. *Vli.* Truly men lay many
more snares for them selues, then they do
for you. *Go.* Of the continuall feare ye
haue, least prynces take them from you,
eyther by warres, or by a thousand other
meanes, I will saye no more, but that I
haue sene menne, who haue bene in suche
feare, least the ryches they haue had, shold
haue bin taken from them, that they haue
not vsed them: but shewing them selues
pooze, and liuynge miserably, haue euer
kept them hydden, whereby they haue
not had anye more commoditie by them,
hauynge

The fourth Dialogue.

haunge them, then they that had theym
not: but haue rather hadde thys more, the
thought to kepe them. *Vi.* I wyll not
that thou speake of conetushes: for this is
a byce that canseth men to go so farre be-
sydes theym selues, that they become not
onelye the enemyes of others, but also of
theym selues. *Go.* I wyll not reason of
the feare then that ye haue of theenes, of
seruauntes, and of thyne owne wyfe, and
chiesely yf she be yonger then thou, it suf-
fiseeth that none of these infelicities hath
any place amongst vs, for we know not
fortune, and not haung anye dyfference
betwene thine and myne, but possesseinge
euery thing in common, one of vs seketh
not to robbe an other. And we haunge
amonge vs no superiourtie at all (because
al we of one kynd are of like power) feare
lesse, that our owne be taken from vs, by
hym that hath more strengthe then wee,
wherby we should be caused to hyde it.

vi. I knowe that these thinges, are oc-
casions of manye thoughtes to men, but
he that holdeth his affectiō vnder the rule
of reason, avoideth the most part of them.

Goit

The fourth Dyaloge.

Go. And howe shall he wyllynglye obey it, that alwayes spurneth agayne? *Vli.*

Thou knowest that byctorie is neuer gotten wythoute trauell. **Go.** Ye as you

say, that euer fede your selues wyth fayre wordes. Come then to the seconde: what beaste is he, besydes man, that feareth of thynges that are not presente? *Vli.*

And what feare hath man thereof? **Go.**

So great, that he alwayes lyueth in thoughtes. For yf he see the wether ware cloude, he begynneth to feare, leaste the haruest should be euill. Then yf he heare thunder or see lyghtenynge, he is in suche feare of the thunder stones, that he not onely maketh bolues to the Goddes, but there haue also bene of those, that haue fled into caues vnder the earthe, (because it is sayde, that they go but fyue fote vnder the earthe) or that haue couered them selues wyth the skynne of a Beall, thinkyng that thys fylse onelye, is neuer touched wyth the thunder stone. *Vli.* And howe many are there that haue any suche feare of lyke thynges? **Go.** They that feare not these, feare other thynges. How many are

The fourth Dialogue.

are there among you, that feare so much to be sycke, that it can not be sayde, they are at any time in health: not vsyng that libertie that health graunteth to others in not byndyng them selues to anye lawe: wherby they neuer eate of any thyng that pleaseth them so much as they appetites requireth, neyther dare they do any thinge out of that order, that they haue of longe tyme vsed: and yf they see the seasonne to chaunge any thing from his wonted vse, eyther with heate or with colde, they are so ascrde, that they alter they humors in suche sorte, that afterwarde they seale them selues very euill. *Vli.* These are so fereful men, that every most lytle thing troubleth them. *Go.* And they that are bolder, eyther they lyue but a whyle, or els they weaken they nature soo muche, that as they youthe is paste, ther appeare on them a thousande euylles: or at the least remembryng the dysorders they haue done, they are in continuall suspition.

Vli. And doeth not this also happen vnto you? *Go.* No: for we alwaies lyue with one selfe rule, the which nature hath geue vs.

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The fourth Dialogue.

But then come to the suspicion that you haue, to be forsaken when you are sycke, and to lacke that gouernaunce that is necessary for you, because you haue nede of so many thynges: or that your substance peryshe not, whereby after you shoulde lyue with paynes and hardely, when you were recovered. The whiche thynges are not among vs, neuer being sicke in suche sorte, but that we can gouerne our selues though we haue nothinge y is in propriety to any one of vs. *Vli.* And yet there are some of those amongst you beastes, who for the prickinge of a thorne, or for some other chaunces, had nede to be holpen by vs. *Go.* There are so fewe of those, that they can make no number. And then, of the feare of deth that you haue, the which feare we haue not, what canst thou saye to me: *Vli.* Haue not you also feare of deth? *Go.* No, yf it be not presente to vs, or begyn to fele the torment thereof: where as to you, the onelye thinkinge on it, or the knowynge the determinate tyme, bringe you soo muche sorowe, that there haue bene of those, who to be rydde from suche passion

The fourth Dialogue.

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passion, haue killed them selues wyth
their owne hands, but let vs let this passe
and come to the care, and thoughte, that
you haue of thinges to come. Alas what
an unfortunat is yours: not onelye to take
thoughte for those thinges whercof you
haue nede from daye to daye, but also for
those that you shall haue nede of, a yere
or two to come, and yet you must prouide
them, and take after continuall hede to
the. *Vi.* So that there is not lykwise per-
adventure among you beastes that doo
the lyke? *Go.* And who are they?
Vi. The *Pyssmare* whoo layeth
bp in sommer, wherewith to lyue in win-
ter. *Go.* It is true, but this is not, for
that she hath any feare, that she shoulde
lacke at that tyme, wherof to fede her, by
scarstie, or any other such occasiō, as you
do when you prouyde you for the tyme to
come, but because she can not suffer the
colde of the winter (for then she neuer co-
meth from vnder the ground) she carieth
her meat thither, wher she hath to abyde:
and she is led to the dorynge thereof by na-
ture, and not by feare, that she should not

Vi. alwaies

The fourth Dialogue.

allwaies finde remedie on the earth, all that
that she needed. For howe wilt thou that
we thinke on that that is to come, whose
neither knowe tyme, nor yet the partes
thereof: *Vi.* knowe not ye the time,
and ther are so manye of you, who every
yeare, when the spring time cometh,
as the faile of the leafe, change countrees
as the Swales, and thus they: and that
hyde them under the earth, as the snakes
and badgers, and so many others: *Go.*
This is not for knowinge the time, but
by feling before, the differences thereof: ra-
ther I wil say further to thee, that we not
onely knowe the time, but also not the
mouinge of the heauen, which is his sub-
iect, but we onely fele the differences of the
seasons, that it causeth on earth, sometime
bringinge heat, & sometime cold, sometime
winde, and sometime raine, and such na-
turall varieties. And these we knowe so
much before, & better then you, that you
take often occasions by vs, to pronosticat:
and knowest thou how this knowlege com-
meth to vs: because we not having oure
fantasy ful of a thousand toyes, as you al-
waies

The fourth Dialogue.

shewes haue, sefe euery little chaunge of
 tyme, the which is not so wyth you. *Vli.*
 But callest thou the knowing of tyme un-
 felicitie? *Go.* Most great infelicitie, be-
 cause he (or to say better) y^e mouing wher-
 upon he is founded, is the occasion of euery
 chaunge, and finally that that is worse,
 the occasion of your corruption: whereby
 you that know it, se death alwayes before
 you, and you reckon y^e owres, one by one,
 and you are ever thinking, on that, y^e from
 tyme to tyme you shall haue nede of: the
 which is not so to vs, who liue by the be-
 nefit of nature: but what wilt thou more?
 Your selve is so great, y^e you take thought
 also for that that must folowe after your
 death. *Vli.* This is done to leaue all
 things ordeined in such sort, that our chil-
 dren, who are part of vs, may after leade
 their life y^e more quietly. *Go.* Of these thin-
 ges y^e are of weight, it shuld be a pleasure:
 but you thinke also of those that are of no
 weight. *Vli.* And what are those? *Go.* Euen
 of your graue, and as though the earthe
 were not the vniuersal mother of all men
 and y^e euery man had not his part therof,
 you bye it of your prests, & he amog you y^e
 V.g. haq

The fourth Dialogue.

had no monye, should be leste in paye to
be beastes. *Vli.* I wyl not that we rea-
son of this matter, for these thinges are
ordayned to the benefit of some one of vs,
and they belonge not in generall to the
kind. *Go.* Go to, let vs passe to the other,
the whiche is, the feare that ye haue one
of an other, the which thing is not among
vs. For thou seest no beast of one kynde,
that is naturallye enemye to the other of
the same kynde, but by some chaunce, as
by loue, hungar, gelosye, and suche lyke,
and yet this very seldome. *Vli.* Yet
ther are we enemies naturally one to the
other. *Go.* No, but the vnfacete of
your desyres, hath turned it into nature.

For that quantitie suffisinge name of
you, wherewith nature would be content-
ed, the one of you seeketh to take from the
other that that he hath. And hereby so ma-
ny warres growe amonge you, so manye
desolations of cities, so manye robbynge
of countries, so manye slaughters of peo-
ple, so manye treasons, so manye thestes,
and euen to popsoning the one the other
of you, a thinge that neuer any of be was
long

The fourth Dialogue

One do. *Vli.* He that will, may well
remedy all these thinges. *Go.*

And after what sort? *Vli.* By contem-
ping him selfe with litle, and to liue of
him selfe, seperate from others. *Go.*

The fyrste you may perchaunce do, but
not the other, without your moste great
trouble. For you haue nede of so many
thinges, that there is none, who of him
selfe can prouide all thinges for him selfe,
wherfore you must of necessitie dwell to-
gether with others. For the which thing
cities were inuented by you, where you,
dwelling commofodiously together, might
prouide the one for the others nede: and
because you might bringe this to the bet-
ter ende, one not hauing allwaies nede, of
these thinges that an other hath, who
hath nede of his, you also inuented mony,
truly a moste goodly meanes, and very
conuenient for the commutation of thin-
ges. But because he bringeth so many com-
modities to your liuing, you loue it so farr
out of order, that it is no lesse occasion of
euill then it is of good, for by your con-
trary seeking thone to take it from thother,

V. li.

Go.

The fourth Dialogue.

So many mischieues growe among you,
that you can neuer practise one house
together safely, or without some suspi-
tion. *Vi.* I will not denie, that this
making difference betwene thine, and
mine, is not the occasion of many ends,
and of much hatred, the which can not
happen to you, who haue all things in
common. Notwithstanding, we against
this haue friendship among vs, wherof
there can be nothing found in the world,
either more profitable, or more pleasant;
by meanes wherof we make common, not
onely outward things, but also the
thoughtes, the griefes, the felicities, and
euery other thing. *Go.* Is there not also
friendship among vs, & not only amongst
those of one like kinde, but also amongst
those of diuers kindes, as the turtle doves
and the poppingaye, the peacockes, and the
pigion, the red bere & the saloto, and many
others? *Vi.* No: for true friendship
commeth of the good, and the honest, and
you know neither thone nor thother. And
therfore the friendshipes that are among
all persons, or beine to some noughty per-
son

The fourth Dialogue

pose, or that grow by profite, or beautie,
 rather are called practises, and coniurati-
 ons, then friendshippes. So that yours
 are rather naturall inclinations. And be-
 sides this, friendship should be volunta-
 ry, and by election, the which thing you
 can not do. Go. And yet if true friendship
 be not amonges vs, neither is there flatter-
 rie, as there is amongst you: the which
 perchance hurteth no lesse the friendship
 helpeth. *Vli.* But we can know that, by
 the meanes of the discourse of reason. Go.
 And by what meanes, since the flatterer is
 so like to the friend: and besides this, flatter-
 rie pleasing you so much, that it will not
 suffer you to perceiue the truth? *Vli.* Tru-
 ly, both for the pleasure that it is to be
 praised, and for the self nature of the thing
 it is no small difficultie to knowe who
 are flatterers, and who are true friendes,
 being as wel the duty of a true friend to
 please, as of a flatterer: saving yet that all
 flatterers in aduersitie, forsake thee by and
 by, and friendes not (but it is a gret matter
 to knowe only that one is thy friend, when
 thou hast neede of him: notwithstanding.

V.iiij.

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The fourth Dialogue.

He that considereth well, shall easily know him. Go. And by which way, tell me I pray thee. *Vli.* There are many things, whereby a friend may be known from a flatterer, but these are the principall. The flatterer doeth alwaies accomodate him selfe, to the conditions of him that he flattereth: doynge as he doeth, and chaunging also as he chaungeth, and saying that, that is the very right way to liue: where as the friend alwaies foloweth his owne purpose, & doeth not accomodate him self to any other thing then to the good. Wherefore the flatterer is likened to a shadowe, the which alwaies foloweth the body, ever doynge as he doeth: and a friend in the light that shineth aboue all things, alwaies without spotting it selfe. Besides this also, the flatterer prayseth all that ever thou doest: and the friend onely that that is good. The flatterer in all doynges that are, or seeme good, doth geue the chief place and exalteth thee in vice, and humblyeth him selfe: and finally, he nouer loveth any other thing, then to content others,

as

The fourth Dialogue.

as well in ill, as in good: the which a frende neuer doth, who would not please thee, but in as much as honesty requireth.

Go. Well, when al that thou saiest were true, yet there is one other thinge, that doth excuse me, that I will not in any wise retonne man, and that is this: the feare of the lawes, and of the punishmentes ordeined by them. *Vli.* When doest thou

thinke, that to haue lawes, is an euill thinge to man? Go. No, but to haue

mede of them is euill: for hereby the imperfection and weakenes of your nature is seene. Wcest thou not that you haue so many immoderate desyres, and agaynst your owne wealth and profite, and you are so much ledd by them, that the light of reason is not sufficient to teache you to auoide them: but you are enforced to make an infinite multitude of lawes, to keepe you from them by punishment, and by feare? *Vli.* Ye, this is to the ill

sorte, but the good, doing that that is conuenient for them, for vertues sake, haue not onely no feare of the lawes, but also they

The fourth Dialogue.

also they knowe them not. Go. And howe many are there of these: could they be reckned without often repeting the beginning of the number: And if you were all so, what an inquietnes wode in your mind, the continuall care and awareness, that you must haue in holding the hewell of reason to your senses, that they cary you not out of the right path of the same.

Vli This is made a custome: and of accustomed thinges, (as thou knowest) there growe no passions at all. Go. And what paynes must you suffer, before you haue made it, sins you haue alwayes by nature, greatest desier of that that is most forbidden you: Where as to vs it happeneth not so, who hauing no desier inconvenient to our nature, can auoyde them all, where and when it pleaseth vs, without respect, or any feare, not onely of punishment, but also of shame, the which is among you a burden of no small weight.

Vli. Ye haue you then much hercof, for in very dede it is a thing worthy prayse, not onely to haue no feare of the lawes, but also not to feare shame. Go. And what fault

The fourth Dialogue.

**In common. The which thing hath cau-
sed that you can not company life toge-
thers, as we do. And you are continually
afearde, to lose that that you haue, or to
runne into some after myschiese. So that
enoy thou this your state so unhappely,
and full of so many miseries, for I will
spend that lytle life that auariceth
me, in this state, without
feare of death, or of
anye other
thing.**

(.)

The fift Dialogue.

Ulysses, Circes, the Wynde.



Although truthe (as the
 proverbe is) most deare
 Circes, seme oftē times
 to breede some hatred in
 the myndes of those to
 whom it is spoken: yet
 I know that it so much
 displeaseth a noble hart, to haue one thing
 in the mouth, and an other in the brest,
 that I will take courage to speake frelye,
 althoughe I should perchaunce in some
 parte doute, to offende thee. *Cir.* Speake
 on frely, all that thou wilt, most worthe
 Ulysses, for ther is nothing more frend to
 gentle myndes, then the trueth. *Vli.* I
 doute, that thou hast not restored to them
 with whom I haue spoken, the power
 holely to discurse, as thou hast done the
 speache, accordinge as thou promisedst
 me, I haue founde them so farre distaunt
 from the truthe: and yf thys were soo, I
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The sytthe Dialogue.

should thinke thou haddest much decey-
ned me. For there is none of the that iud-
geth it not better, to be a beast then a
man, the whiche I would neuer beleue
they would saye, yf they coulde vse rea-
son truely. *Cir.* Truely thou thou-
dest haue reason to thinke I had decey-
ned thee, yf I had so done. For those thinges
should neuer be promised, that one epyther
would not, or could not do: For thone co-
meth of voughtines, and the other of foo-
lyshnes. And therfore knowe thou this,
that whyles thou spakest with them,
they had the selfe same knowledge, that
they had whyles they were men.

Ali. And howe do they then not knowe
so manifest an errour, and chiefly thus
I haue so tolde them the truth? *Cir.*
They haue found perchaunce so many
commodities, and so many pleasures in
that life, not knowen by vs: that it is no
meruell. But go and solowe thine en-
terpryse, for peraduenture all shall not be
of this sort, feare no kinde of beast that
thou meatest: for euery one of them haue
bene men, so that none of them would
hurte thee. *vi.* Our wise meene of
Cretia

The fyfth Dialogue.

Cretia are wont to saye, that they, who can be counsailed by them selues, to liue well and honestly, are put in the first degre of vertue. And they that can not of them selues, but beleue the counsell of those who are wiser then they, are put in the second degre: but he that can not of him selfe, nor yet will take counsell of others, as thought by them not worthy to be numbered among men. And of this sort are they with whom I haue spoken: So that it is no maruaile, though they will not become men againe, but I, that haue more knowledge then they, knowinge that it is the very duetie of man to helpe others, should not yet heretofore cease to seeke to do this good, to those that are worthy thereof. Wonder is a faire herd of dere I will se, if there be any Cretian among the. Tel me dere, as heauen's geue you that that you most desyre, is there anye Cretian here amonge you? Hi. O thankes be the goddess, that I vnderstand the voyce of man: and can speake as I was wont. *Vli.* I haue perchaunce happened on one that hath not losse the vnderstandinge, as thothers had, with who I haue
reasoned

The fiftthe Dialogue.

reasoned, thus he thus thanketh the gods
to vnderstand the wordes of man: and to
be able to speake as we can. *Hyn.* Arte
thou a Gretian that doest as he vs this:

Vl. Ye I am, and my name is *Ulixes*.

Hyn. And I lykewise was of *Gretia*, but
I was a woman, before I was thus chan-
ged by *Circes* into an hynde. *Vl.* O, yf
I haue to do with women, when as it is
wonte to be saide, take alwaies the worse
parte, I shalbe euen al at ones poped. Not-
withstanding I shalbe far the better satis-
fied to haue spoken with eche kinde.

Hi. But what is thoccaston *Ulixes*, that
thou goest thus sekinge, yf here be anye
Gretian: and tell me also yf thou canst (as
the gooddes alwaies helpe thee) howe it
chaunceth that I vnderstande thee, and
can reason with thee, the whiche sith I
was an hynde, neuer chaused to me wyth
any other. *Vl.* Acknowledge thanks
to me for this, for I, by my request, haue
obtained of *Circes*, for the loue I beare to
my *Gretians*, lycence to speake wyth you
all, and besides thys, to make all those
that wyll, to retourne into theyr former
state

The fyfthe Dialogue.

state, and to leade them with me to theyr
 owne country, and thou art one to whom
 I will do this benefite, yf thou wilt it.
 So that tell me thy mynde frelie: but hea-
 rest thou? He thou aunswer me quickly:
 for you women, when you be thinke you
 ouer much on thinges, you drowne your
 selues therein, by the means of the lyttle
 discourse and smale vnderstandynge that
 you haue, whereby those aunswers are
 onely praysed in you, yf you make quicke-
 ly. *Hyn.* So: loe there is a quicke aun-
 swere. *Vli.* But this shalbe none of
 the praysed answers, though it be quicke.
Hin. And whye so? *Vli.* Because it is
 all out of reason. *Hin.* I will not that
 thou saye so *Uliesses*, for I haue very good
 reason to saye no. *Vli.* Then tell me
 why, or els I shoulde not thinke my selfe
 satisfied. *Hin.* Whynekest thou not
 that I haue reason, that I will not be re-
 stored into my former beinge, who(as I
 haue tolde thee) was a woman? *Vli.*
 So, for yet thou shouldest be a reasonable
 creature: whose state I see thou muche
 esteemest, and thynkest better then the
 state

The fyfthe Dialogue.

state of any beaſt, ſins thou thankedſt ſo
much the Goddeſſe, ſo that thou haddeſt
power to ſpeake againe, the whyche is
only appropiat to man. *Hyn.* Alas
the being a reaſonable creature is not the
cauſe that I will not returne into my for-
mer ſtate: but y I muſt become a woman
againe, as I haue told thee, ſo that wo-
men be ſo much deſpyed by you, that ther
haue bene of thoſe wiſe men among you,
that haue bene holde to affirme, that we
are not of your kinde, and others haue
ſaid, that the female is a male occaſioned:
the which meaneth nothing els, then a
thinge made by nature, contrarpe to her
purpoſe, eyther ſo imperfectiō of the ſede
or ſo defaulte of the matter. The which
thing how far it is contrarpe to the very
order of nature, may well be maniſeſt to
euery man, ſo that we alſo are as neceſſa-
ry to your generation, as your ſelues: and
afterwarde that thinge, that is borne of
us, is able to engender the like to it ſelfe:
the which they that are borne of two di-
uerſe kindes can not do: as may be ſene
by expericence in ſpules, who are borne of
an

The fyfthe Dialogue.

an hōse and an Asse. *Vli.* Hast thou so muche philosophye? *Hy.* Sparuell not therat Allices, for my husbāde was an excellent philosopher, wherby I also was enforced, keeping conuersation wth him, to lerne somwhat therof: and besides this thou knowest, that philosophye is to manne almost naturall. *Vli.* And yet hast thou not knowē how to remedy one of the principall defectes, that the being a woman bringeth with it? *Hy.*

Why what is that? *Vli.* The desyre to chatter, that can do so much in thee, that thou desirest not to return into a woman, but only to haue the talking again, thanking, as thou diddest euen now, the Goddes, so; that thou haddest the power againe to speake. *Hi.* And thinkest thou not that I haue reason therof, sins you kepe women for slaues, and for seruantes and not for cōpanions (as right requireth) a thing so wicked and so far against the order of nature, that none other be asked but you, dar do it: Seke a litle amōg what kind of bestes thou wilt, and y^e shalt find amōg none but y^e fēmal is a cōpaniō & no
A.g. seruānt

The fyfthe Dialogue.

Seruaunt to the male, as well in pleasures
as in paines, except in the kynd of man
who wil be called Lord ouer all, whereas
he is a most euill and an vniust tyrant,
to handle his companion in such sorte,
onelye so; that he seeth she was made by
nature somewhat of lesse strength and co-
rage then he was. *Vli.* And what doe
we to you, that you haue so greate cause
to complayne. *Hy.* Hearest thou it not
fyrst you kepe vs for your bound seruan-
tes. *Vli.* Oh, saye not so, for thou doest
vs wronge: but say for companions, and
thou shalte say well. *Hy.* Is she called
a companion, where the one is alwayes
bounde, and the other a mayster: and per-
adventure (the which is worse) we muste
not bye this bondage by weyght of golde
sins you haue founde thys goodlye lawe
that when one of vs will companie wyth
you, (to saye after your owne mindes) she
must geue you money. *Vli.* We inuen-
ted thys onelye for your profite. *Hy.*
Iudge it thou, whether to paye them that
commaunde vs, be for our profit, where
others paye them that obeye them. But
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The fyfthe Dialogue.

tel me after what sort this custome was
brought in by you for our profite? *Wi.*
Because knowing that through your lyt-
tle spirite and small wisdom, you coulde
not kepe your substance, it was thought
that the same parte of ryches, that your
fathers or brothers geue you, should be ge-
uen by you to your husbands, not because
they be maysters therof, but as your fa-
thers hede thereof, they kepe it for you, be-
cause you at any time remaininge sole,
may haue wherewith to liue. And marke
how after theyr deathes, you may alwaies
aske it: the whiche is cleane contrary
to that that thou layest, for it is all to the
hurt of your huslandes, and of theyr sub-
stance. And it should be rather used, and
so right would, that the husband when
he marieth a wife, should on thother part
bring as much money with him, as the
wife geneth her for his ioynter, and after
they should both spend in comon, as longe
as it lasted, and then euery one prouide for
him self. For in dede it is not very good for
vs, that we attend alwaies to get abrode,
and you to consume at home. And then

¶.ij.

at

The fyfthe Dialogue.

at our death, destruction and spoyle to be made onely of our goodes *Hi.* Our gaynes in the house are farr greater *Whis* ses, then yours abroad: and to proue this true, thou shalt neuer see any gather together great quantitie of riches, if he haue not a womā in the house, that kepeth and seeth well to that, that he hath gathered together. *Vli.* I beleue this, and in this I thinke well that you are much better then we. For by your smale hart, you are by nature much more household seruantes then we: but then if you must take care onely, of that that we gather, then it belógeth more to you to obcy then to commaunde. For in as much as your witte is occupied, and vigilannt about small thinges, in so much is it vnmete to gouerne great thinges. And therfore it is sayde, that women neuer deserue so much to be praysed for any thing, as for obedience. *Hi.* This is a thing that you say, because it is good for your purpose: but aske of vs a litle, and if this suffise you not, aske experience, and you shal se whether we be mete to gouern gret things or not, Marke the

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The fyfthe Dialogue,

the kingedome of the Amalones, howe
long time it was gouerned by womē, and
consider if they haue bene able to enlarge
it without your wit and strength: Of the
kingdome of Babilonia, so much enlarge
ged by Semiramis: and of the dominion
of Scythia by Comiris, I will speake no
thing at all, for that your owne stories
be full therof. *Vi.* And howe many shal
they be, that are able to like thinges: could
they be reckened with the syngers of one
onely hande? *Hi.* Thankes be to you,
who geue them none occasion therof: but
alwaies you kepe them fast shette within
the walles of your houses, occupied in the
moost vyle business, that are necessarie
to the seruantes charge: vnyng to saye,
that that woman onely deserueth to be
prayed, whose bedes and prayes, go not
forth of the walles of her house. Notwith
standinge, yf you marke well, you shall
knowe also of them, in these so base and
seruple busines, such extreme diligence,
that those houses wher women dwel not,
& that ar not gouerned by women, seme in
respect

I.iiij.

respect

The fyfthe Dialogue.

respect of the others, like hogge sties, and not a paradise, as some of you heretofore haue had hert to saye. I will say nothing at all of the gouernement of your bodies, because the apparaunce it selfe, the apparell, and many other thinges, cause those men to be manifestlye knowen, who are gouerned by women, from thothers.

Vli. Truly in these thinges you can do very well. *Hi.* We shall also do even as well in greater thinges, yf you would suffer vs to put our handes thereto. *Vli.* Well, go no further, leasse it chaunce to you, as it dyd to a certayne shomaker, who fyndinge fault with an ymage for hauing the buckle of his shoe amysse, and beyng praysed therfore, toke courage to dispraise him in certayne other places: whereby it was sayde to him: hold thy peace, for this belongeth not to thee. *Hi.* And yet at the least, with all this, I would we might please you.

But you neuer do any other thing then lament you of vs, nor yet can we neuer haue good worde of you. *Hi.* I will not that thou say thus: for we alwayes honoure

The fiftthe Dialogue.

Honoure you much more then our stone
selues. *Hi.* Not with geuinge vs
any rule or auctoritie at all, eyther in
the house, or abroad: but with settinge
vs at the highest place of the table, or
with some louing wooorde, and this one
lye in the flower of our age, by the occa-
sion of our beautie, that draweth your
desires to please vs: but when the beauty
is passe, God knoweth howe we are har-
deled at your handes, both with wordes
and dedes. *Vli.* Ah, lay not so: for this
should be to great unkindnes. *Hi.*

I will not speake of dedes, for not pub-
lishinge of that that euery man know-
eth not so well. But howe can you excuse
your selues of wordes, sins you haue made
for a prouerbe, that a husband hath onely
two good dayes of his wife, that is, the
daye that she commeth to his house, and
thother is, when she goeth out thereof,
borne to her graue: *Vli.* Whose are thin-
ges that men sometimes speake merely
one to an other, and to passe over the trou-
bles of the world, but they thinke not so
in dede. And that this is true: see howe the

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The fyfthe Dialogue.

moſt parte, or rather all men, take wiues
and I will ſay further to thee, that they
that take none, are alwaies taken for
ſtraunge mē, and of a life of ſmall praiſe.

Hi. And what, uſe you not alſo to ſay,
that he who hath had a wiſe, deſerueth
a crowne of pacience, but he that hath had
twaine, deſerueth a crowne of folly.

Vi. This was not ſaide without ſome
occaſion. For the ſecond mariages, and
chiefely to them that haue children, are
for the moze parte, greater occaſions of
euill, then of good. And they ſeldome
tyme haue that knot of loue, that y^e firſte
haue. And alſo in keeping you companie,
pacience is very neceſſary, for you are all
by nature ſomewhat vngacious, ſo that
one of our wiſe men was wont to ſay,
that when a woman went to her huſband,
ſhe caried one of her handes before, and
therein a litle ſpyze bzand a light, mea-
ninge thereby that ſhe put ſpyze into the
houſe wherein ſhe entred. *Hi.* Say, be
not aſhamed to ſay the reſte alſo, howe he
ſaid that ſhe caried in the hande behinde
a boke, to robbe the houſe, whereof ſhe
went

The fiftthe Dialogue.

went out. *Vli.* I will not denye that
 some of these thinges haue not bene sayde
 by some of those, whom we haue called
 wise men, and the frowarde nature of
 some of you, hath bene thoccasion therof:
 nor I will not also denye the straungenes
 that some of vs sometimes vscth towardes
 you, they I say that are nought and of li-
 ttle knowledg: for they knowe not howe
 profitable you are vnto vs, and with how
 many incommodities, and troubles, we
 should leade our life without your helpe:
 But I will euen confesse vnto thee, that
 we are without you a thinge imperfecte:
 wherefore we oughte alwaies to make
 much of you, and haue the same estimati-
 on of you, that we haue of our selues. And
 he that doeth otherwise, deserueth not to
 be called a man. And although it appere
 vnto vs, that nature hath made you of
 lesse valor then vs, we should yet consider
 that she hath done it for our benefite. For
 yt you were of that valor, and of that wit
 that we are, you would not take paynes,
 in those thinges that you do, in seruing vs
 wherof the profite commeth to be ours, of
 the

The fyfthe Dialogue.

the which we are no lesse bound vnto you
thē vnto nature, for geuing vs the being.
So that let it not greue you, if some one
haue spoken vnaduisedly of you, that that
thou saiest, for they are many moo, that
haue prayled you, and worthely. For
there hath bene no lacke of those, that
haue sayd, that we should liue so misera-
bly without you, that it should be better
to dye, and that you are our crowne: As
that most wise king of Egypt did, who
willing to shewe his riches, to an other
king, at the last for the most noble thing
he had, he shewed him his wife, saying
that there coulde not be founde by any
man, a more precious iewel, then a wise
woman. *Hi.* And if it be so how chaun-
seth it then, that we be so euill handled by
you? *Vli.* And what would you in-
thende that we should do? *Hi.* Haue I
not told thee alreedy, that you should kepe
vs for companions, and not for seruants?
Tell me I pray thee what right is this,
that you haue taken for a custome, that it
is lawfull for you, to do as you list, and
not for vs, bydeling vs with the dan-
ger

The fyfthe Dialogue.

get of our honesties: why doo not you as well also dishonest a faulſe, when you geue place so losely to your appetites, as you say that we do, who are muche more provoked thereto then you are, not so much by that most burning desyre, that the forbidding vs a thyng. cauſeth, as by your insatiable and cursed importunitie: And then yf you haue taken ons our honesties from vs, do you not thinke vs worthe of all blame? *Vli.* Why do ye not keepe it then more diligently then you do?

Hi. Howe shoulde it be possible for vs to keepe it, when every one of you hath a keye thereof: So that blame your selues and lay the fault one your selues, when you see any of vs lose our honesty. And by so much the more, as you say you are of greater braine and more wisdome then we, *Vli.* If thou diddest well consider, the cause that moueth vs to do this, thou wouldest saye it were reasonable done. But thou measurest your beinge with oures, and hereby groweth the error. Tell me a litle, dost thou thinke it reasonable that a man shuld leue those goodes, and those honours

The fyfthe Dialogue.

honors that he hath gotten, with his tra-
nape, and his wisedome, to one that is
not his childe? *Hy.* No truelye.

Vi. And howe should he be by any mea-
nes assured that the childe were his, if it
were lawfull for you to do your desires?
the which thing maketh no matter at
all to you beastes, who make onely so
much accompt of them, as is necessarye
for them. And when they are brought to
that passe, that they liue of them selues,
you knowe them no more. *Hm.* And in
this thyng of chyldren also, what compa-
ny is yours, and what righte, or what
equitie is there amonge you, that whi-
les they are little, and of most great trou-
ble (for thou knowest howe great a paine
it is to bring vp a man) you leaue them
holely vnder our charge, and you will
heare of no trouble at all: the which thing
is geuen to none other beast, then to you:
Vi. And you peraduenture canne not
geue them to nurse to auoyde your selues
of them, wherby they are very litle bound
to you, none other creature but you vsing
the same? *H.* And whoo is the cause
thereof

The fyfthe Dialogue.

thereof but you, that will not onely sometimes not heare them crye, but also will not take with them any most litle trouble? And after when they are bygge, both you and they together agre to make none accompte of vs at all, and not only in dedes but also in wordes, sins they are called on ly your children, and of you they take their name, their familie, and all that euer they haue without making any mention of vs at all. *Vli.* This is not done without most great consideration.

Hi. And what is the cause, but your authoritie, as in all other thinges, that for being more able then we, you make your reason as your selues list. *Vli.* The cause is for that they haue the sensitiue substance, and the being man, onely of vs. *Hi.* And serue we there then for nothing? *Vli.* No not in this, because thou must perceyue, that the female, of her self can not giue two thinges, that are engendred by her, but the vegetatiue substance the which is that y^e trees haue: nor cā bring the to any greater perfection, without the male. And therfore nature that doeth nothing

The fyfthe Dialogue.

thing in baine, made not the male and female amonge plantes . But if she did make in any, as for example in the Cornioll, (the which beareth berries like a haw) the female onely beareth fruite, and the male is barren, & it nedeth not that they ioyne together, firs that that is engendered by them, shall not haue, but the vegetatiue substance, the whiche the female alone may geue . And yf this is true, marke it in hennes, who of them selues make the egge, the whiche hath the vegetatiue substance, after that he warreth to a certaine determinate quantetie: but the beast can not be made by them, the which hath the sentitiue substance yf they couple not with the cocke, that he maye geue it them . And also you women sometimes engender of your selues, in the matrice, a pece of flethe, called by Physicians, Mola, the whiche for that it hath the vegetatiue substance, groweth to a certaine point, but it perceyueeth not for that it hath not the sensitiue substance for this (as I haue told thee) the male giveth . When yf our chyldren haue their
animate

The fyfthe Dialogue.

animate being of the sensitive substance,
and finally the being men, onely by vs,
they are worthely called oures: and for
this only cause, you are permitted to leue
them when you list, and we cannot. *Hi.*
And what reward shall we haue for our
painfull bringing them vpper? *Fl.*

That that women continually haue, that
is, to be alwaies honored, and mainte-
ned by them, yf you forsake them not: for
almost all children doe this: and whose
that doeth it not, is vnworthye to be called
a man. But nature, because they should
not faile hereof, hath put into them a cer-
taine inclination of loue, towarde the
mothers, that it semeth that the greater
parte, loue them moze tenderly then they
do the fathers. *Hi.* As though we lo-
ued not out of measure, bothe them, and
also our husbendes: ye rather there haue
bene of those amonge vs, who heyring of
the death of ther children, haue died soden-
ly, and others who seing their husban-
des dye, haue killed theym selues with
their owne handes: iudging that it was
vnto them, neither lawfull to liue with-

R. l.

out

The fyfthe Dialogue.

pute a man, nor honest to accompanye
them selues with mo then one. *Vli.*

These are thinges, that althoughe they
seme at y first sight to deserue some prais
so; y they seme to procede of loue, or by
fountnes of minde: come rather euen of
folishnes, or of weakenes of hart, by dou-
tinge not to be able to lyue alone: so; yf
nature, who euer doth the best in al thin-
ges, had knowen, that it had bene beste,
that the wife and the husband shoulde
dye at one tyme, she shoulde haue
caused that it should haue ben so. But let
vs let these so longe discourses go: wylt
thou returne into thy former being, and
come with me into Greta: *Hi.* No
I saye, so; I will not become a woman
againe in no case: so; thou myghtest well
haue perceiued, whether the occasions
that I haue tolde were reasonable or not.
Vli. And because they seme not so vnto
me, I aske thee it againe. *Hi.* Thou
maist talke of it at plesure, so; it toucheth
the nothing at all: I am thus an Hynde,
of as much auctoritie at the least as the
male, & I go ahynde as he doeth: Neither
yet

The fyfthe Dialogue.

yet haue I so many sorowes in the deli-
 ueraunce of my younge, nor so many
 troubles in bringing of them vp, as I
 should haue of my chyldren, being a wo-
 man. *Hi.* Wery well said: as though
 you also haue no troubles and griefes at
 your deliuerances: and haue you not
 nede also to purge you as our women
 haue? *Hi.* Ye, but nature hath genen
 vs such strength, that we can do it of our
 selues: and so much knowledge, that we
 eate of a certaine herbe called Ara, the
 which restoreth vs to health at the fyrste.
Hi. And haue not you also troubles in
 bringing vpp of your younge, aswel as
 we haue in bringing vp of oures? *Hi.*
 Most fewe in comparison of you: for they
 hauing nede of farre fewer thinges then
 yours, must nedes geue vs lesse troubles,
 and those fewe being prouoked by a cer-
 taine naturall instinctiō, that gideth vs
 in all our doinges, seme to vs nothings
 harde at all: wheras to you, who are not
 guided so continually by nature, they seme
 more greuous. So y labor no more to lisse
 in choyting me to become a womā again

B.ij.

for I linge

The fyfthe Dialogue.

Was far better contented, and more frelye
thus a Wynde, then I did whyles I was
a woman. But I saye vnto thee, that if
I should chaunge my state, I wold more
willinglye become a humaine creature
again, then chaunge me into any other
beaste. And of thys thou mayest be sure,
for when I must faune, I fele more the pa-
thes made by beastes, then the waies be-
ten by mennes feete. So then thy
waies on thy byage, and I likewise will
go to consume the rest of my life, among
these woodes: for now thus I haue had
power to speake againe, without retur-
ning vnto a woman, I beare not only no
enuye to the Goddess, but also not vnto
men. **Vii.** I will not Wynde that thou
stand so much in this thine opinion, but
that thou consider, that men vnderstande
more then you, and that I geue thee this
counsell onely for thyne owne profit, and
for the loue that I beare the, for that thou
arte of my Bretia, and for no profit of
mine at all. **Hy.** You say alwaies thus
whyles we haue conuersation with you,
and yet notwithstandinge you kepe us
alwaies

The first Dialogue

allowaies vnder. *Vli.* Besides this thou shalt vnderstand, that Cyrces hath geuen thee power to speake, only because thou maiest save thy minde: for she will not that I cause any to take theyr former shape a- gayne, sauinge they onely that will. So that if thou wilt remaine thus in an Hind thou shalt haue noo power to speake any more, the which thinge, as thou diddest shewe, thou very much esteemedst. *Hi.* If I beleued that this were true, I can not well tell what I would do. *Vli.* Oh shouldst thou doubt hereof, and knowest that Deare speake not? *Hi.*

But what matter is that: sins I also must be conuersaunt onely with Deare, and we haue other meanes to shewe our necessities one to an other, the which are so fewe, and so rare, that they trouble vs little. So that
 seke some other Allyes
 for I for my part wil
 remaine in this
 state.

The

The fyrte Dialogue.

The fyrte Dialogue.

Ulysses, the Lyon.



I knowe not what the
cause may be, that na-
ture (who men saye can
not erre) hath made the
female so farr different
from the male, onely
in the humaine kinde.
¶ If I looke among fowles, the one is of
as much valoure as the other, or els of so
lytle lesse, that it is almoost not knowen:
and all men may see, that the female in
coueringe the egges, or in bringinge vp
of the younge, will not take any moore
paynt at all, then the male. As it is also
among the beastes of the earthe, and in
those that live in the waters: for that the
female (as I sayd) is of as great vertue,
and of as much force as the male. But in
the humayne kinde, the woman is of so
much lesse valoure, and of so much lesse
strength, then the man, that those vertues
that

The fyrte Dialoge

that are in him, eyther they are not in her,
or els they are so imperfecte there, that
they are scarcely perceyued to be in her.

Let them then complayne of nature, that
hath made them so, and let them not com-
playne of vs, yf it seeme to them rather to
be our seruantes, then our compani-
ons: for this commeth nether by our force,
nor by tyranny, but of theyr lytle valour,
and spirite. Wherby, fearinge that they
coude not knowe, or be able to lyue with-
out vs, they bringe theym selues vnder
our obedience, remayninge willinglye
vnder that yoke: where as yf they were
of lyke noblenesse of mynde, or of lyke
strengthe as we are, we shoulde neuer
be able to kepe them by force. There-
fore it is not to be marueyled at, yf she
with whom I spake, wyll not from an
Hynde, retourne to an humaine creature,
synce she muste becomene a woman a-
gayne: Because, that where thus an
Hynde, she lyueth in libertie, a thinge
so pleasaunte, as none other thyng is
more, she shoulde beyng a woman, be-
come a seruante: none other thinge

¶.iiij.

¶

The fyr to Dialogue.

In all the worlde more greuous to hym,
who is a man in dede. Let me then seke,
yf I canne do this benefite, to suche as
it maye do good, since it should do hurt
to her. And peraduenture there maye be
some one amongst these Lioness that
I see come towarde me. But what
doo I? Who knoweth, troublinge
them, whether they will hurte me, or
not: the which they would not do, yf I
disturbe them not, yf they be not pro-
uoked thereunto by hunger. And althogh
Cyzes hath tolde me, that I should haue
no feare of any beast, that is within thys
her Island: I can not yet but haue some
feare of these, theyr countenaunce is so
horrible, and fearefull. Notwithstanding
knowing the loue that she beareth me,
I will trust to her wordes, and go bolde-
lye towarde them. Lyons (as nature
kepe you withoute anye trouble, in thys
your kynde, or he that can chaunge you
into that that you most desyre) tell me
is here anye of you, who, whyles he was
man, was a Bretian: lette him tell it me
gentelly. For yf he desyre (as he should
do

The fyfte Dyaloge.

do, to become manne againe, and to re-
tourne into his countrey, he hath thys
daye (thankes be loue) chaunced on one,
that maye doo for him both the one and
the other. *Li.* I was a Gretian, as
thou also shouldest be, yf the speech that
thou speakest be naturall to thee. *Vli.*

Yea, I am also a Gretian, and my name
is Ulysses, yf thou euer hearde thereof
whyles thou were a man. *Li.* Yea, be-
rye often: and not onely whyles I was
in Grecia, but afterwarde also in many
other places as I sayled. But tell me,
hast thou leste the arte of warre, by the
whiche I thinke thy name be spredde
not onely thozoughe Gretia, but tho-
roughe all the worlde, that thou art so
here arryued: cyther els hathe fortune
dryuen thee hither, as she didde me?

Vli. Not fortune, but desyre to see the
worlde. For our Gretia hauing ouer-
come all those people, who were enemies
thereunto, and I, not knowing what
thing moze to do, to gette me honour,
gaue my selfe to saylrynge. *Li.* And
knowest yet thy Penelope, whose honestye

li. v.

was

The fyrte Dialogue.

was an example of all our Bretia?

Fl. She liueth, and the desier that I haue to see her agayne, together with desier to see my frendes, and my countrey, styrreth me so much, that I haue asked lycence of Cyres, (of whom I am peradventure no lesse beloued then of her) to retourne into my countrey: and for the loue that I bere to my Bretians, to make all those to retourne men, that will, and to carpe them with me. And this is the occasion, that I asked yf there were any Bretian amongst you: and I am glad that I haue found thee, to geue thee so fayre a gyfte.

Li. Although sometimes it chaunce, that one desyring to doo thee a pleasure, doo offend thee, yet shouldest thou thinke thy selfe not a lytle bound vnto him, hauing respect to the goodnes of his minde, and not to his little knowledge: for of the one the will should be praised, and of the other nature blamed. And so do I to the Willeses, thankinge thee of the good mynde that thou hast towards me, but the gyfte I will not accept: for where thou thinkest

it

The fyfte Dialogue.

It shoulde be profitable and deare vnto me, it should be noysome and to my great displeasure. *Vli.* And why so: is it

then better to be a beast then a man?

Li. We truely: and that this is true, aske of that our wise Gretian, who was commonly wont to saye: that if man mought be sene well within, it should easely be knowen, that he were euen a vessell, and a stowe house, made by nature, to laye by therein all his euilles. *Vli.* He ought

heresofore to blame him selfe, muche more then nature: for oftentimes, by ouer-
much folowinge his appetite, he destroyeth his complexion in suche sorte, that he him selfe is the cause of all his hurtes. *Li.* I speake not of euyles of the body *Ulysses*, I speake of them of the mynde, who are farre more weighty and more daungerous. *Vli.* Say I will not that thou saye this, so resolutely.

For this our boode beyng none other thinge, then a wagan that carieth our soule, yf he be feable and weake: the soule canne not doo perfectiue her operations

The fyfte Dialogue.

operatiōs, or els with very gret difficultie.

Li. I will not deny, that the vnaptē dispositions of the body let not the operatiōs of the mynde: But I saye verely, that the infirmities of the mynde, do much more hurt to man, then those of the bodie do: and that there come many mo euils, and daungers of the one then of thother. But why labour I in this: who shal he be that can say, that they are not farre worse and more greuous, being in the best part, and most noble of man: **Vli.** I knowe well that the mynde is more noble then the body, notwithstanding, not being able to worke without the body, euen so hurteth the euill of the one, as of the other.

Li. Wilt thou see **Ulysses**, that the euils of the body are farre lesse daungerous then those of the minde: for man eyther by the yll colour of the face, or by thynordinate mouing of the pulses, or by weakenes, or by a thousand other meanes knoweth the all, and seketh streight to be holpen thereof: where as those of the mynde, deceiue vs very often times, soo much, that not
onely

The fyfte Dialogue.

onely we feke not to be fre therof, but we
 accompte theym good, whereby after-
 warde groweth our misery, and continu-
 all ynquietnes: and often times the losse
 of our countrye, of our frendes and chil-
 dzen, of goodes, and honestie, and a thou-
 sand other mischieses. Where as by them
 of the bodie the worst that can come there-
 of is death, the which must come in anye
 wise. But what needeth anye moze: yf
 among the euils of the body, you reckon
 those the worse that take from the patient
 the sense and knowledge, as the lethargo
 the franzie, the satolling sickness, and
 such lyke: And if those of the minde do in
 such sort, that he who hath them, know-
 eth them not: are not they then to be ac-
 counted most greuous: *Vli.* Truly
 this sayinge is most true. *Li.* Thou
 knowest that to be sicke sometimes, is
 graunted by the Philosophitions to be no great
 euill, for that nature so requireth. But
 yet not so much, that manne knowe not,
 that he is not in health, and hath not nede
 to be holpen: for the knowinge to haue
 nede of remedie, is a very good signe in a
 patient

The fyfte Dialogue.

paciente, that he shall recover his health. And thys can not be done in the euilles of the minde: for he who by them is greued, can make no right iudgemēt of him selfe, the euil being in that parte, to the which the iudgement thereof apperteyneth. And for thys cause, folishnes is the grettest euill that can chaunce to man. Forasmuch as he that hath it, neuer knoweth it: and knowing it not, neuer seeketh also if he may find any remedy to vnburden him selfe thereof. *Vli.* This selfe same thing chaunseth properly to dronkerdes, who till those fumes of the wyne be settled, that let the places wher thinner senses must worke their operations, knowing not their dronkenness, whereby they thinkunge to do well, do a thousand thinges worthy blame. *Li.* Drunkenness is none other thing then a kind of folly. But where as in this, those organes, where the knowledge is made, are marred for a time, by the meanes of the wine, in that other they are most commonlye marred for ever. But what more greater signs

The fyrte Dialogue.

Agne wilt thou, that the euilles of the mynde are more greuous, then those of þe body, then that þe shalt neuer find any, speking of these of þe body, cal an ague helth, nor the hauing þe tificke, good soundnes, nor the gout, good disposition of þe iointes: and in those of the mind, thou shalt find many, that call anger stoutnes, wanton loue, frendship: enuy, emulation: and ferefulnes, diligence: Whereby it cometh, that those seke and loue the Whistion, and these slye and hate the rebuker.

Vli. Of howe much euill is this conering of vices with the cloke of vertue, thoccasion in this worlde: and wyth a name worthy of honoz, to do those thynges, that deserue none other thyng then blame and dispraise. *Li.* And put also to this, that he who is troubled wyth any infirmitie of the bodye, goeth most commonly to bed, where he findeth, whyles he gouerneth him selfe, some rest, and also some tyme, to auoide the grieve of the euill: yf he tolle aboute in the bed, or moue to much, he hath about him þe conereth him again, & ceseth not to bid him lye.

as

The fyrte Dialogue.

as still as he may: But he that is sicke in
hys mind, neuer findeth quiet, or any rest
at all, but rather he lyueth in a continu-
all trouble, and hath none that geueth
him any contentation or helpe: whereby
euen as to them that saile, that tempeste
that suffereth them not to take the hauen
is farre worse, then that that letteth the
sailinge: So also the euils of the mynde,
neuer permitting him to take the hauen
of reason, and to anker in the same, that
is troubled with them, are muche worse.
Finally if thou wilt plainly knowe,
howe farre they of the minde are worse,
consider that he, who is subiecte to those
of the bodie, suffereth onely the euill: but
he that is subiecte to those of the mind,
suffereth not onely the euill, but he doth it
also. *Vli*. Howe can this be sene, thus
all they comonly that do euill, take hede
men know it not. *Li*. Seke the occasion of
all the variaunces, and calamities that
chaunce in the worlde, and thou shalt see
it. For thou shalt knowe that they come
of none other thing, then of ambition,
guy, auarice, anger, or of lyke infirmi-
ties

The fyrte Dialogue.

mities of the mind of man, the which be-
 sides the taking the vse of reason from
 him, trouble him continuallye so muche,
 that he neuer suffereth either him self, or
 others in quiet, and one of this sorte only
 is sufficient to trouble a whole citie, and
 chiefly yf he be of any degre or authori-
 tie at all. *Yli.* Are not these diseases of
 the mynde, the which thou saiest are so
 much more greuous and more daunge-
 rous then those of the bodye, found also
 amonge you? *Li.* No. *Vli.* Take
 hede yet that thou be not so much decei-
 ued by them, that thou knowe them not:
 for me thinketh, that reason will, that
 they be farre worse in you, then in vs, for
 that you haue not the vse of reason, wher-
 with you myght rule them. *Li.* If
 we haue not the reason as you haue, wher-
 with you coulde perchaunce reiraine
 them: though not all together, yet at
 the lest in some part: we haue not also an
 appetite so immoderate, and so insatiable,
 as you haue, so that we knowe not of ma-
 ny things that you knowe. Tell me,
 what ambition wylte thou that there be
 amongest

A.i.

amongest

The fyrte Dialogue.

amongest vs , for that all we be equall,
whereby the one of vs neuer dispiseth the
other: nor anye superiortie , or degree of
honor is amongest vs , that should stirre
our mindes to obtaine it , by any kind of
vniust meanes, as you do, who are so far
blinded by this desyre, that you are wont
to saye, that yf one should violate iustice,
he should do it onely to reygne: Enuey
can neuer be amongest those of one selfe
kinde , they all being equall , and lesse
amonge those of an other kinde , we ha-
uing no iudgemente , or knowledg at
all of their felicitie. Couetousnes for that
we haue not thinc, deuyded from myne,
hath no place also amongest vs : and soo
lykelwise manye other vyces ; that cause
your lyfe to be most vnhappye : whereby
there haue bene amongest our wise Cre-
tians, which haue said: that man amonge
all other creatures, helde the principallite
onelye of miseries and cuilles. *Vli.*
Well, admit that it be true, that we haue
many euils that you haue not : we haue
also many good things that are not amog
you. *Li.* And what are those? *Vli.*
Vertues

The fyrte Dialogue.

Mercur. *Li.* And I say further to thee
 Wilkes, that ther is no vertue at al in you
 that is not farre greater and moze perfect
 in vs. *Vi.* I would gladlye that thou
 shouldest shew me this. *Li.* And I do
 see nothing els, and I will begyn wyth
 Fortitude: wherof thou takest so muche
 hayne glorie, that thou causest thy selfe
 to be called a taker of cities, and a tamer
 of people: and not caryng in thyne en-
 deuyres, to winne with craftes and de-
 ceiptes, so that thou winne: thou couerest
 vnder the name of sagacitie, & warchen
 that that is in thee a most euill vice. *Vi.*
 Oh, do me none iniurye I praye thee. *Li.*
 I say not so, to speake of thee alone, wher
 fore pardon me yf thou thinke that I of-
 fend thee: for I knowe well that all you
 esteeme winning to be a laudable thing,
 be it in what sorte soeuer it be, the whiche
 is not so amongst vs: wherby thou maist
 see y^e al those wars y^e we make, as wel am-
 gst our selues, as againt you, are made
 without any gyle or deceit of our parte
 at al: and howe euerye one of vs trusting

Li. ij.

in

The syxte Dialogue.

in his owne strength, seeketh to reuenge those iniuries that are done vnto hym, not being vnder any lawe at all, that inforseth hym to do it, nor fearing any punishment, or dishonestie for the not doing them. *Vli.* And who doeth shewe me that this is not anger rather then fortitude? *Li.* The maner that we vse in fight, where euery one of vs, neuer suffering him selfe to be overcome by the enemye, makinge resistance with all his force, euen to the vttermost, without any abashmente, or feare, either of punishment or of death, seeketh rather to dye fighting then to be taken, and neuer yielding to the enemye, yf with none other thinge, at the least with the minde: the which thinge sheweth plainly that we praye not, or put forth any petition towards him at the least with signes, or mercifull or pitifull gestures: and after yet when we lese, (for it is not alwayes geuen to eache parte to winne) we suffer our selues most commonly to dye: go then further, and thou shalt not fynde that the Lyon seaueth the Lyon, or the

Part

The fyrte Dialogue.

Harte the Harte, as one man doeth another, without caringe to be reputed fearefull and vyle. And wherof cometh this, but of our invincible and mightie mynde? The which is farre more manifestly seene, when you take vs, who abyde patiently hunger and thyrst: yea manye of vs suffer our selues to dye, then to remayne with you: willingly preferring death before bondage.

Wherfore you are enforced, when you will make any of vs tame, to take of our little younglinges, who not knowinge what they do, suffering you to fede them familiarly by your wayne inticementes, lose at one time, with theyr libertie, the same strength of mynd, and iustices of hodge (craftely so taken from them by you) that appertayne vnto theyr kynde. But wilt thou see that nature hath given more strength of harte to vs then to you: for she hath made vs more patient to beate paynes, and incommodities, then she hath done you: and not onely the males, but also the females, makinge them no lesse apte then the male to de-

L.ij.

sende

The fyfte Dialogue.

sende both them and theyr ponge, from iniuries that might be donne them. And thou thy selfe, I knowe, haste often times seene, that the mare yeldeth not to the Horse, nor the Wynde to the Harte; neither in courage, nor yet in strength; neyther doo they as your females doo, who, whyles you suffer troubles, and incurre the dangers of warres, or of syllynge, or of other thinges necessarye to the vse of man, stande yde by the fyre, tellinge of tales: by the whiche thinges thou mayest well perceaue, that this vertue of fortitude, is founde more amonge wyld beasts, then amonge men. Rather I will saye further to thee, that that they whiche you call fortitude amonge you, is a fearefulnes with wysedome, and not fortitude. For you neuer put your selues in anye daunger, and likewise you neuer suffer any euill, but to auoyde a greater: And he who suffereth any payne, to auoyde a greater, is called fearefull, and not fortiall. So that complayne you not of nature, though she hath not armed you.

The fyrte Dialogue.

your body as she hath done oures, with-
 nayles, teeth, or with hornes, synce you
 of your selues weaken so muche, the
 by raponnes and strengthes of your cou-
 rage. ¶ *Vi.* It is sayde for a proverbe,
 that euerye argumente, agaynst the
 which nothing is sayd, is easely wonne.
 So that it is no meruayle, since hitherto
 I haue sayde nothing against thee, yf it
 seme that thou haste concluded, that bea-
 stes are of more might then manne: but
 thinke not for this, that I geue place to
 this thine opinion, but rather I saye to
 thee, it is mooste false: And that amon-
 gest beastes there is no fortitude at all,
 but onely amonge menne. And because
 thou maiest see that that I say, is the pure
 and perfect truth, thou muste knowe
 that fortitude is a meane, determined
 with reasonne, betwene boldenes and
 feare, for cause of the good and the honest.
 Howe can it then be founde among you,
 synce you haue not the iudgement of rea-
 son, that can fynde this meane: Whereby
 you put no great truste in those thinges,
 I say. wherby

The fyrte Dialogue.

wherin truste shoulde be put : and therefore you become bold to runne into euery kind of daunger , without any consideration, or else you feare lytte that, that should be feared : wherby you become fyncerous, being asfeard of euery thinge: and secondarely , because you haue not the discourse of reason, wherby you might epyther knowe the good or the honest, and by occasion thereof , onely you put your selues in daungers: but you do it epyther for profyte or for pleasure, or to reuenge some iniurie . And this is not fortitude: for he who putteth him self to great daungers by anger , by delighte , or by ignorance, is bestiall and foolish, and not fortiall. The which thinge chaunfeth chieflye to you, for that you knowe not which those thinges are, that should reasonably be feared, and lesse those , in the whiche truste shoulde iustely be put, *Li.*

Thou makest vs of very lyttle knowledge, yf thou beleue that we knowe not, that the yll is that that should be feared. *Vli.* It is true that there are euyles, of the whiche a fortiall man shoulde be asfeard

The fyrte Dialogue.

ascende (but yet therfore not of all.) For
there are of those, that he, who woulde
haue no feare of them, should be a foole,
and should deserue blame: as for exam-
ple, insampe, ponertie, and sutch like.
Besides this yet, one should feare nothing
(how horrible or euill so euer it appeared
to be) for cause of the good, and the honest.
And therfore he is called mooste fortiall
that feareth not deathe, the whiche is
mooste horrible of all, for that it is the ende
of lyfe. Notwithstandinge, this maketh
not, that every kynde of death must not
be feared. For the hauing feare of the na-
turall death, or of that that chaunceth by
fortune in the sea, or by other like occasi-
ons, maketh not that man can not bee
fortiall. When shall he be fortiall, that
shall not feare sutch death, as shall be
mooste honourable: as that is that chaun-
ceth in the warres, for honest occasion,
or for defence of the countrey: the whiche
death is so saye, that the people haue or-
deyned perticuler honours to all those,
that dye by lyke deathe. *Li.* Who haue
lesse feare of death then we: and this may

L.v.

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The fyrte Dialogue.

euery man see, that considereth well our warres, and howe mightely we defende vs, euen as long as euer we can, without feare of any thinge. *Vi.* Though it seme not that you haue fere of death, whē you fyght, yet you do it not for occasion of the honest, or of the good, but to repelle the iniuries that are done vnto you, or for the conseruation of your selues, or of your ponglinges, or of such other thinges, wheroby you deserue not for this, to be called fortiall, as it also chaunceth among vs, to them that put them selues to suffer it, eyther for loue, or to annoyde pouertie, or some like thinge: the whiche commeth not of vs by our faulte: but rather these such are to be called feresful. For to auoide thinges painefull, or to choose deathe to aue some miserie, or some euill, and not for beyng an honest thinge, commeth of lacke of harte, and corage, and not of fortitude. *Li.* What, fere not we peradventure also, horrible and fearefull thinges but a litle: for we knowe not in our fyghtings, and in our other doinges, any danger.

The fyfte Dialogue

daunger at all. *vi.* And therefore you
 are holde and not fortiall. For among
 horrible thinges, there are also of those
 that he who feareth them, can not be sayd
 for this that he is not fortiall, as all those
 thinges are that passe the might of man: as
 for example, the erth quakes, the thunder
 bolt, and such like: the which are yet suf-
 fered also by the mighty, with a more sted-
 fast mynde, then the others commonly
 do. But even as the feare of euerie thing
 when there is no neede, is a vice called
 fearefulness, so also the not hauinge feare
 of any thinge, when, and as it becometh,
 the which is thother extremite, is a vice
 called rash boldenes: in the middes of
 the which two extremes (for byes are
 none other then extremes, that offende
 eyther in to lytle, or to much) forti-
 tude is put by reason, and therefore thou
 shalt see that fortiall men will neuer
 put them selues in any daunger, without
 some reason: for it should be to great a fol-
 lye to venture the lyfe, the which is the
 dearest thyng that manne hath,
 but for some honest enterpryse: and
 they

The fyfte Dialogue.

they ought much more to do it, that are most wise, as those that are most worthe to live, for that they are mooste apte to helpe others. Wherefore this name of fortitude is not also geuen amonge vs, to them that put theyr liues in daungers of warre for money, but onely to him that doeth it, eyther to defende his country, or for his owne honestie, or for lyke honest enterpryses: neyther are they also called fortiall, but lecherous, and concetuous, who either for immoderate desier of pleasures, or of loue, or to possesse riches, esteeme no daunger. Soe also they that do it for anger, or for ignorance, are called by vs irrefull and rashe. Finallye he is onely fortiall that feareth not death, either for winning of honestie, or for the auoyding of some dishonest thing: the which thinge can not be in you, for that you haue not reason (as I tolde thee before) that may geue right iudgemente therof. **Li.** Call not you also those fortiall, who constrained by the lawes, to gette some honour in theyr citie, put them selues to
many

The fyrte Dialogue.

many daungers: *Vli.* Ye, but they are not fortiall in dede, though they seme very lyke. For the manne that is fortiall in dede, doth the dedes of fortitude, first and principally for the loue of vertue, and let it after folowe as it will: and these do it either to get gloype, or profite.

Li. And they that are very experte and valiant in warres, do you not also cal the fortiall: *Vli.* Ye, but this yet is a fortitude somewhat vnaptly named, & much worse then those others, for it cometh of arte and of experience, the which teacheth thee to hurte others, and to defende thy selfe, and not of election guided with reason as the true fortitude. The which also thou must note, that although it be exercised both about suertie, and feare, yet it consisteth more about terrible and fearefull thinges: for he that in this, governeth him selfe in such sort as is convenient, deserueth more to be called fortiall, then he that doth it about those thynges, in the which man should trust, being much more easye to abstaine from pleasures, then to bere griefes. And although the

The 1ste Dialogue.

the fortial man, in suffering many troubles that chauce vnto him, fele sometime very great grieve, yet the ende that he despyeth of bringinge to passe some honell enterpryse, semeth vnto him so swete and so pleasant, that he patiently beareth them, and all together with a free mind, from all feare. Li. Whilkes I will tell the true, these your doinges (euen as thou sayest) to do them perfectly, haue nede of so many considerations, and of so manye circumstances, that you should very seldom do them: and after ward, they must get the name of being perfect, by the vniuersall opinion, with the which he who can speake best, is thought to speake most true. Wherefore it is not thus to beleue the in every thing: I thinke once there is much more fortitude amonge vs, then amonge you, and that we do the workes thereof, with far lesse difficultie then you do. So that perswade me no more that I should become man againe, for I will remaine thus a Lion: and thanking the for thy good will, I will take leaue of thee: for I will go to finde my company-
ons

The fyrte Dialogue.

and. VII. See howe shall the know-
ledge of this felow be: for he knoweth no
thing but the operations, in how much
as they procede from the bodie, and not
from the minde, whereby he calleth wor-
kes of fortitude, those that are onely in-
clinations, and naturall motions, with-
out any election or reason. Let him then
remain thus a beast without reason, and

I will seeke, who (considering a little
farther within, then the bodie
lye parte onely) deserveth
more to retourne man,
then this felowe
dothe.

(. .)

The seventh Dialogue.

Circes, Ulisses, the Horse.



What doest thou here thus alone Ulisses: & what thinkest thou on, that thou standest thus musing? vli. The beautie of the place, & the pleasantnes of these shadowes, were the thynges that prouoked me firste to rest in this place: and then afterward I stayed here, thynkyng howe fewe those men are, that know them selues perfectlye, or that like to knowe, whiche parte of them is the most noble and best part. The which thyng is euen so necessarye to him, that desyareth to obtaine the true ende (the which euery one naturally desyareth) that wythout the same, it is impossible to arryue vnto it. For the which cause there hath bene wyitten by our wise men in manye honorable places of our Grecia, this good lesson: Knowe thy selfe. Cir. And whereby

The seventh Dialogue.

Wherby gatherest thou, that ther are few
that knowe theym selues: *Vli.* By
their woorkes: for (as thou knowest) man
is made of two natures, the one corporall
and earthye, and the other heavenly and
deuyne: with the one of the which he is
lyke to brute beastes, and with the other
to those immateriall substances y^e turne
the heauens. This last should be much
more set by, by him then the other, being
the better parte: notwithstanding, all
menne almost forgetting it, attende to
the other, which is the bodye, and they
make none accompte but of that onelye,
and that they seke to decke, and to make
most happye, and most eternall that they
can. *Cir.* I haue yet heard thee saye,
that in thy Bretia there are manye wyle
menne, the which seke onely sciences and
vertues, to make this part perfect, that
thou sayest is in them the best parte. *Vli.*
It is true, but in respect of those that at-
tende to the wealth, and to the pleasures
of the bodye, they are most fewe: and of
these also, the most parte, seke vertue for
the benefites sake of the body, hoping to
be

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The seventh Dialogue.

be able afterwarde therewith, to procure
vnto them no comodities, and pleasures,
and these truely deserue not to be cal-
led vertuous, not seeking vertue for it self
and because it is good, but to get thereby
some gaine, for the principal desire of our
soule, is the knowing the truth: and the
occasion of thinges, to quiet it selfe there-
in, as in his ende, and not to get oute
therof commodities to the bodye, as they
doe, who knowing nothing but that in
them only, neuer thinke on other thing,
then of the benefites of the same: where-
by afterward al the miseries, and al y^e hu-
maine infelicities growe. *Cir. Willies* I
thought that this litle time, that thou wilt
remaine with me, thou wouldest haue
bestowed in those pleasures whereof this
my so faire and pleasaunt Island abound-
eth: prouoked yf by none other thinge,
yet by the continuall spring, the which
is euer in this place, and by that suertye,
and by those delyghtes, that thou seest so
manye diuerse beastes take the one with
the other, that goo all the daye without
any suspicio, a sporting by these my sayes
and

The seventh Dialogue.

and grene littell woddess, after the sort
of those first times, so much celebrate by
your Poetes, in the which, discorde, and
hatred were not yet comen into y^e worlde:
and thou standest all the day mustinge,
nowe vnder the shadowe of some tree, on
a stone, now by the waues of the Sea, w^h
thy mind so farre drowned in imagina-
tions, that thou seemest vnto me almost a
bodpe without a soule: and whereas I
would thinke that thou shouldest be al-
waies mery, both for the qualitie of the
place that requireth it, & for the loue that
I bear to the, y^e makest me oftē dout, that
thou hast some sorow within the that con-
tinually bereth thee. *Vli.* He also holwe
thou Circes thinkest of nothing but of
the body, and of pleasures, and delightes
of the same, neither hast thou any know-
ledge of the pleasure that is gotten in be-
holding the secretes of most wise nature,
kepinge euer harde to the earth, with
the bandes of the bodpe, that parte that
should be lifte vp euen vnto heuen: wber
as beholdinge those diuine substaunces,

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be

The seventh Dialogue.

he should fele other pleasures, then these earthly pleasures are, that thou esteimest so much, for those pleasures of the mind, are farre greater, then those of the body: and marke what I saye, yf I coulde obtaine to cause to retourne men, foure of these Gretians, that haue bene by the transfourmed into beastes, and to leade them againe with me, I woulde thinke to haue so much glorie, and honoꝝ therefore, with my wise men of Greta (the whiche thing although be slippery and mortall, is put among the welthes of the minde) that I should haue more pleasure therof, and more contentation, then of al the pleasures of the body that euer I could finde, either here oꝝ in any other place.

Cir. Yf these thy wise men of Greta, be so few as thou saist, in respect of thothers this thy glorie should be very smale, and not to be much esteimed: for that others should not knowe the glorious dedes that thou shouldest do, because they know not howe muche manne is more noble then beastes. *Pl.* Rather cleane contrary: for it is farre better to be praised by one onely

The seventh Dialogue

onely, who also is prayesd hun selfe by many, then of an hundred others, of who euen the name onely is not knowen.

Cir. And wherof commeth it then that thou obtainest not thy desier: haste thou found none yet that will become manne agayne? *¶* *li.* No: for all they with whom I haue hitherto spoken, ar of those who whyles they were men, neuer knewe them selues, noz neuer knewe their owne valure, but they attended onely to the bodye, and to the benefites of the same: and because thus beastes they thinke to finde mo commodities, and benefites, apperteyning to the conseruation and good being of the bodie: thinking nothinge at all of the deuine and celestiaall parte, they rather remayne thus beastes. *Cir.* If those be so fewe in number that knowe this diuinitie, that thou sayest you haue within you, it is no meruaile that thou hast not chaunced on any: but if this desyre strayne thee so much, forsake not thy enterpryse, for it can not be, that thou finde not some one of those, that is of thine opinion: for thou knowest howe diuerse the

¶.ij. wittes

The seventh Dialogue.

hotttes of man are, and I in this meane
time (for that I take no delite in these thy
speculations) will go passing the time in
these valleys, according to my wonted cu-
stome. *Vli.* And I will not sayle to fol-
lowe that that I moost minde: For if I
synd but one of those that knoweth the
noblenes of man (for the which thinge he
deserueth to be put in the number of the
wise, the knowing him selfe, beinge the
first fruite of wisdom) and that I may
restore him to the perfecte beyng, I shall
not think to haue spent my time in vaine:
since one benefite that is done to a wise
man, is farre better placcd, then all those
are, that euer may be done to a thousand
fooles. He ponder coming towarde me a
very fayre Horse: oh what a fayre beast it
is: truly nature besides man, hath put
all her knowledge in this: the beholdinge
him hath taken me in such sort, & I would
desier that he, who was chaunged into
him, had ben a Cretian, that I might doo
him this benefite: Wherefore I will aske
him. Horse, tell me I praye thee, what
countricman were thou, before thou wer
thus

The seventh Dialogue

thus made by Cyrces: Ho. I was a
 Bretian whyles I was a man: but why
 dost thou aske me this: Vli. To make
 thee retourne man, yf thou be therewith
 contented: for Cyrces hath graunted me
 power to do it, and after to take thee out
 of this bondage, geuing the libertie, either
 to retourne into thy country, or to go whi-
 ther thou list best. Ho. This wil I not that
 thou do: For, so much as I loued the be-
 ying man, and not a beast, whyles I was
 a man: so much it woulde grene me, now
 that I haue proued this other lyfe, to re-
 tourne from a horse to a man. Vli. And
 for what cause: tell it me I pray thee, yf
 it please thee: for this is farre contrary to
 that that humaine reason geueth. Ho.
 Because I finde in this state many fewer
 thinges that might lette me to lyue qui-
 etly, and to obteyne that perfection, and
 that ende, that apperteyneth vnto my
 kynde, and to my nature: the whiche I
 dydde not whyles I was man, in that
 that belonged vnto man. Vli. I knowe
 well that thou arte a beast, that cannest
 do very well without the gouernance
 of my. and

The seventh Dialogue.

And helpe of vs, and that without vs you
shuld liue very unhappely. *Ho.* Ye, those
young ones that you brynge vp, who ha-
uing lost by the meanes of your enticing
flattery, that fearesnes that they natural-
ly haue, can not afterwarde lyue without
you: but not I, that was neuer vnder your
gouernance: wherby I liue freely, as
thou seest, goyng freely whether so euer
it please me, without any suspition, or
seare at all. *Vli.* And hast thou any other
occasion then this? *Ho.* Thinkest thou
not this ynough, to be lesse let from being
able to do that, that belongeth to our na-
ture, then you are? *Vli.* And in what
lost: tel it me I pray thee, for I of my selfe
can not vnderstand it. *Ho.* I am contented
Thou knowest that there are two occasi-
ons, the which let both you & vs, that we
do not that, that belongeth to þe nature of
eche of vs: thone is, the seare of the things
that may hurte vs, and thother is, the de-
lyte and pleasure that those thinges geue
thee, that please. And these two thinges
plucke very often backe, both you and vs,
frō that þe we should do, touching our iud
and

The seventh Dialoge.

and your appetite (the which are the beginnings of your operations & ours) frō that that they should seke, abashing thē so with fear, or intising them with pleasures. *Vli.* What menest thou by this? *Ho.* Herken vnto me and thou shalt vnderstand it. The one of these two impedimentes, the which is feare, taketh fortitude away, the which fortitude suffereth not others to haue feare of fearefull thinges, to bring to passe that that should be: and the other temperaunce that suffereth not any to take ouer much deelyte, of those thinges that please, the which cause thē to do that that they should not do. Both these thinges let vs muche lesse then they do you, from those operations that are conuenient for you. And this is, because we haue farre more fortitude, and more temperaunce then you haue: with thome of the which we refraine that part of our appetite, the which you cal irerful, that the same fereth not fearful thinges to much, nor trusteth to much in those thinges that it hath. And with the other, the concupiscence, wherby it soloweth not ouermuch those thinges that bring delite,

pp. v.

nor

The seventh Dialogue.

nor styeth those to muche that bringe it
forowe. And so hauinge these passions
more moderate in vs, we must doo farre
more easlyer that that apperteyneth vn-
to our nature, then you do that that belon-
geth to yours. *¶* *Vi.* I would saye in
dede that thou were syne, if thou couldest
proue vnto me, that these were more per-
fecte in you, then in vs. *Ho.* I will not
trauayle at all in talking of foxtitude: for
it is so manifest a thing, that your wri-
ters/ I speake not of Poetes, to whom it
is lawfull because of delectation, to saye
sometimes that that is not, but the histo-
riographers, whose duety is onely to saye
the trueth) when they will saye that some
man is most strong, they liken him vnto
a Lyon, or to a bull, or to some lyke beast:
and when they will speke of our strength,
they neuer liken it to that of a mā. And frō
whence commeth this: but because y they
knowe that we are far more stronge then
you are. *¶* *Vi.* This is lustines of body
& not foxtitude it selfe. *¶* *¶* I se wel this fel-
low is also one of those, who knoweth no-
thing, but the benefites of y body. *Ha.* And
from

The tenth Dyaloge.

from whence commeth the strength of the body, but from that of the minde: *Vli. Ye,* vnto him who hath a mynde that can perceiue it. *Ho.* And we are of those who haue mindes most apte to perceiue it: for that we haue it much lesse troubled, by hauing fewer passions then you haue. *Vli.* And what are those passions, that you haue not as we haue: *Ho.* First al those thinges that growe of thinges past, or of thinges to come: Because we knowe not that that is present to vs, nor foresee that that is to come. *Vli.* What passions growe also of these to vs: *Ho.* What passion doe I not thou knowe it: feare and hope: feare of those thinges that displease thee, and hope of those that please thee, and as also gladnes, and sorrowe, do by those thinges that are present vnto thee, and that delite thee, or by those that are against thy minde. And these very often keepe your mind vnquiet and thoughtfull, in such sort that they suffer you not to doo that that apperteyneth to a fortiall man: and from these foure spring after, as from one head, all the others. But let vs passe over further, vnto that that taketh away the

The seventh Dialogue.

Impedimentes, the whiche suffer to not
to worke rightly, by the occasion of de-
lyte, or of pleasure, the which is tempe-
raunce. Wylte thou deny me that we are
not farre more temperate then you, not on-
ly in delectations and pleasures, but also
in griefes and malincolies of the minde?
Vi. Yea, I will denye it in dede: for that
you are farre more guided by the sence,
then we be. *Ho.* Notwithstandinge
if thou consider the maner of our living,
thou shalt see by experience the contrary:
and yf thou wilt hearken vnto me, I will
shewe it thee. *Vi.* I praye thee hartely:
for I desyre nothing else. *Ho.* Thou
knowest that temperaunce(as I haue told
the)is exercised about troubles, and about
delectations: But because it is farre more
harde to abstayne from pleasures, then to
be moderate in displeasures, I will fyrste
speake of this:and because the greatest de-
lytes, and those that mone vs mooste, are
they of venus, we will begin with them,
where I will that thou bethinke thee a lit-
tle what kind of ours, thou hast ever sene
to do by occasion hereof, the innumerable
follicies

The seventh Dialogue.

follies that you dayly do. For though we also seke to quench the this desire, yet shalt thou not see, after that the female hath conceived, neither that she seketh after us, nor we after her. And besides this, we neither become their seruantes, nor yet for this occasion lose one point of our degree, as you very often do: for sometymes you loye so vnbridledly, that cleene forgetting your noblenes, you put your selues to serue them like slaves. And howe many haue there bene among you, that haue for this cause, lest the rare of theyr children, a thing so wicked that it neuer chanced into our mindes to do it, whyles they haue nede of our gouernaunce) and without any respect either of honestie, or of substaunce, haue by like occasions, become the shame of the people, and dyuen after ward most vylely to prouide for them selues wherewith to liue. I will not speake of those (sins so many booke to your great shame are full thereof) whos by like passions, haue set them selues to write enery their most sinale thought, although it were filthy & out of that, that reason

The seventh Dialoge.

reason requirerh, blusteringe abroad to
others their shamefull desires, eyther in
prose or in rime, or finally that haue by
this occasion runne into some soule deth:
it sufficeth that you perswade your selues
that beautie is a diuine thing, & that loue
being a desire thereof, is a thinge lauda-
ble, bidding with that spirituall beautie,
that is thought to be in God, that little
grace, the whiche the well proportioned
bodies haue: and couered with well made
colours, and with the name of the desyre
of that, the which is one of the fyrste per-
fections of your soule, you hyde this your
humaine passion. I saye humane, be-
cause in vs, it neuer falleth so imbridedly
and so continually, but farre more mode-
rate, and in those times only that nature
hath ordeined for the maintenaunce of
the kinde. *Vli.* So that we see not you
also do a thousande follies, by the like oc-
casion? *Ho.* And what see you vs do:
but thone of vs to become sometime some-
what enemy to thother: the which com-
meth of gelosye, that is a common passi-
on that groweth alway together, wth this
desire

The ſeuenth Dialogue.

deſire. But I would not reaſon hereof, fearing leaſt thou ſhouldeſt diſdaine therat, the thinges are ſo wicked and abhominable that ſometimes it leadeth to do. Rede the hiſtoꝛies a litle, and thou ſhalte ſee, howe many deceites, how much hatred, how many treaſons, and how many deathes, aſwell of ſworde, as alſo of poiſon (the whiche is a more foule thyng) haue growen in the worlde by this. Soo that I will lay it a ſide, and paſſe euer to thoſe pleaſures that grow by eating, and by drinkege. Where thou ſhalte finde that what beaſt ſoeuer thou wilt, aſwell wilde, as tame, is farre more moderate then you. For thou ſhalt not finde anye, that at any time eateth or drinkeſh more then he nedeth, nor that ſeketh for other meates, then thoſe that were ordeined for him by nature: ſome ſede, ſome graſſe, ſome fleſhe, and ſome fruite. Whereas you not contented with one only, eat of al, and more ouer you cauſe diuerſe thynges to be brought fro euery part of the worlde to eat. And not contented herewith, you alſo ſeke with arte, that they may

The seventh Dialogue.

may geue you more delight, then it hath pleased nature to put in them. Wherby drunken by the pleasure forth of the rule that she hath geuen you, you take more therof then your nede requireth, and you make so many disorders, that you destroy very often the complexion, procuringe your selues either a most short lyfe, or a troublesome and sicke age. Of drunkennes wherein you fall sometimes, sufferinge your selues for a litle delighe that is in the wine, to lese that thing, whereof you glorye your selues aboue all other beastes, I will say nothing: for that you are so ashamed therof, that of your owne selues, you are wont to say, that he that is drunken, deserueth double punishment of the fautes that he committeth. For he first deserueth that punishment, that the faulte is woorthye of, and afterwarde, that punishment that the sufferinge the wine to take from him the discourse of reason deserueth, by the meanes of the whyche thinge he is fallen into that errour. So that marke finallye, whether we be not more temperate
a much.

The seventh Dialogue.

then you. And whether our chaunce be
not farre better then yowres, we hauing
a muche greater parte then you, of that
vertue, the which taketh from others,
those impedimentes, that suffer not to
worke according to nature. *Vli.* Truly,
he that will loke only to certaine your
operations, without considering thende,
would say that you wer farre more tem-
perate then we, the which thinge, as I
will shewe thee, is altogether most false;
and for that thou maiest be sure thereof,
thou must vnderstand, that temperance
is an elective habite, made with ryghte
reason, the which causeth that he, who
hath it nether altereth or moueth to much
for the thinges that displeaseth him, nor
is to much drouned in the delight of those
that please him, and this kind of habite
is exercised (as is said) much more about
delectations, the about griefes, but ther-
fore not about al: for temperaunce is not
about the pleasures of the minde, as a-
bout honestie, the delyght of the vnder-
standing, and suche like, nor yet about
all those of the bodye: for he is not called

A.i.

intem-

The seventh Dialogue.

Intemperat, that taketh great pleasure of things that appertaine to the sight, as pictures, images, and lyke things are: and much lesse he that taketh delighte of those things that belong to the hearing, as voices and soundes are: and so also he that delighteth of sanours, if it be not for respect of fode, as it chaunceth to you beastes, as the dogge for an example doth, that taketh onely delyght of the smell of the Hare, for that he hopeth to eat her. Then resteth that this vertue be only exercised about the delectations of the tast, and of the feeling: and also I will saye, further vnto the, that the pleasure of the touchinge is onelye his obiecte, for that the taste is a kinde of touchinge, and that this is true, se howe he, to whom wine was so pleasaunt, required the Gods that they would make him a longe necke like the cranes: for that the pleasure that the wyne gaue him by touching, thozough a longer space, might endure the more, and be greater. *Ho.* And to what ende saiest thou this?

Yli. Harken a litle yf it please the, thou must

The Tuenth Dialogue.

must also marke that manne hath the instrument of this sence more perfect then any other beaste. *Ho.* And howe protest thou this? *Vli.* Marke: All the organes, and members, wherein the sensations are made, must be cleane boide, and naked of all their objectes, sozasmuch as nothing can take againe, that that it hath: and therefore it behoueth that the eye haue no coloure in him selfe at all, nor the taste likewise sanoure: otherwysse thoue should see euery thing of that coloz he had in himself, (as it is to him, who looketh thorough a glasse of somme coloure) and thother shoulde fele euery thinge of that sanoure whereof he had altered the taste, as he doeth who hath made that place bitter, where the tast is made, by some colerike ague, vnto whom euery thinge seemeth bitter. *Ho.* This is most true, but I see not yet to what ends thou sayest it. *Vli.* I saye it, because the instrumentes, in the whyche the touchinge is made, whether they be synowes, fleshe, or skynne,

P. V.

¶

The seventh Dialogue.

it can not come so to passe, because they
objectes, are chiesely the firste qualities:
that is to saye, heate, drythe, colde, and
moisture: & they being made of foure ele-
mentes, can not be altogether boyde of
them. Ho. How do they then to per-
ceiue them, receiuing them agayne into
them, if they haue them? y^{li}. They
fele but onely the excesss, or the lacke of
them, that is to say, onely those thinges,
that are more or lesse, hote, colde, drye, or
moiste, then they: and therefore he that
hath the flesh and the skynne most tem-
perate, shall haue his sence best, for he
shall fele the more euery most litle diffe-
rence: and these we men are, (who as it is
most sure) haue more temperat complex-
ion then any other beast: whereby it fo-
loweth that we haue this sence more per-
fecte, and that we fele greater delyghte
in the operations of the same, then you
doo. So that it should be no maruaile,
we feling greater pleasure, yf we also
were lesse temperate: but I graunte
thee not this. Ho. What: wylste thou
denye me, that we suffre not our selues
to

The senenth Dialogue.

to be lesse drawen by these pleasures then
you, seing experience contrary at all ty-
mes: *Vli.* I will graunt thee that you
abstayne more from pleasures, and trouble
your selues lesse by sorowes, then we do, &
farre more easely: but not yet that it com-
meth of temperaunce. *Ho.* And why?
Vli. Because (as I haue tolde thee) tem-
peraunce is an elective habit, made with
a right discourse of reason: howe can you
then haue this vertue in you? Myste not
hauing reason, by the which you shoulde
determine what this habite is, and what
that meane is, by the whiche you shoulde
not excede in sorowling, or in takinge de-
light of those thinges, without the whiche
the kinde shoulde not be maynteyned: for
the which cause so great delectations haue
bene put by nature, in those thinges that
maynteine the indeuision, as is the eatinge
and the drinking, and in those that main-
teyne the kinde, as the thinges of Venus
are, you can not afterward also chole fre-
lye, because you be guided in all your ope-
rations by nature, and not of so much ly-
bertie as we are.

Ho. When from
P.ij. whence

The seventh Dialogue.

Whence come these effectes of temperance in vs, that are such as thou canst not deny them, yf we haue them not? *Vi.* From an instinct that nature hath geue you: who knowing that you are not of so perfecte knowldege, that you of your selues can choose that, that is beste for your conseruation, hath caused that you can neither eate, nor drinke, more then your nede requireth: nor also, so to vse superfluous lye anye thinge, whereby your hurte or corruption should growe. And this is not temperaunce, wherunto belongeth frely, neither to be to sorrowfull for those thynges that are not conuenient, nor to take to mutche delyghte of those thynges that are conueniente, and to doo all thynges with measure, and when tyme is.

No. Yf we do all those selfe thynges that you saye, together it be by nature, or it be by temperaunce, it is sufficient for vs.

Vi. If this were true, it should also followe, that the being led by force, to some ende, shoulde be better, then the goynge freely and willingly therevnto. Ah, these are seruite, and of vile mindes: retourne them

The seventh Dialogue.

then, retourn man, and into the state that thou were before, and come with me into thy countrey. *Ho.* I will not graunt thee this: for although I can not defend my reason as thou dost, yet it maketh not that I knowe not, that this beyng is so muche better then yours, that I will not remayne thus a beaste. *Vli.* If thou be then fully thus determined, remaine thou so a beaste still: for truely thou deseruest none other beyng then this, synce thou sufferest thy selfe to be so much guided by the sence, that thou rememberest no more the lighte of reason.

The eight Dialogue.

Whiffes, the Dogge.



If nature (as our wyse men of Cretia saye) desire that every thinge should come to his ende and perfection : from whence then cometh it, that she hath geuen so great power, to these our senses, that they drawe continually vnto the earthe, this our mynde: and kepe it almooste alwayes occupied in these earthlye thinges (as it is with this fellowe that was chaunged into an hourse, with whom I spake euen nowe) so that we are lytle different from brute beastes : who, for that they haue theyr ende in the earth, were all made by nature, with theyr face tourned towarde the same, and man onely with the face tourned towarde heuen, to geue him to vnderstande, that he shoulde continually lyft vp him selfe therevnto : and behol-

The eyght Dialogue.

beholldinge the operations of those deuine substaunces, to obteyne a felicitie that maketh him more then a man. But what would this Dogge, that commeth thus towarde me: and being by lyttle and lytle comen nigh me, standeth then so styll: Truly he should haue done it willingly, folowing his nature, the which is very frendly to man, and for that he should see them very seldome in this place. I beleue, yea rather I know it for a surtie, because experience hath taught it me, that nature hath geue vs these senses, that are not necessary to the maintenaunce of our life, onely for our better being, and to make our knowledge more perfect: & thereby it cometh, that they so encline to the earth, where they haue theyr objectes this our better part: the which (if they wer not) would by her owne nature lyft vp her self continually to heauen. Alas see howe this Dogge taketh pleasure in beholding me, and marke if it seme not, by the gestures that he maketh, whyles I reason thus with my selfe, that he vnderstandeth all

¶.v.

that

The eighth Dialogue.

that I saye, truly he canne not haue
donne it for any other cause, but for that
the variannce that is betwene thone part
and thother, bredeth in vs greater ware-
nes, and better diligence, whereby our
vertue commeth to be more manifest: the
whiche consisteth not onely in harde
thinges, but also is continuallye made
more lustie and more perfecte. But
what will this Dogge with me, that he
maketh so much of me? ha, ha. Howe
frendely and saythfull is this beaste to
man. Dogge. Hey gentle knight tell me
whether thou be of Itaca, of Cretia, as
thy speache sheweth me. *Vi.* I am a
Cretian, and Itaca is my countrey in
dede. *Do.* I knewe thee by thy tongue:
for every nation hath a perticuler pro-
nuntiation, that none other canne haue
it so perfectly, that is not of the same
countrey: and I stayed, reioysing to haue
sounded one of my countrey: but it greatly
greweth me, that thou hast not obteyned
the same felicitie that I haue.
Vi. And what felicitie is this?

Do.

The eighth Dialogue.

Do. That thou art not transfourmed by
Cyrces into some beaste as I am.

Hi. Callest thou it a felicitie to be made
of a man a beaste: **Do** We that I doo,
and thou also wouldest saye it, yf thou
haddest proued it as I haue: and yf thou
beleue it not, heare me, and I wyll
make thee moost sure therof: **vli.** Saye
on; for I for my parte, desier none other
thing. For I laboured with Cyrces, to
make you retourne men: the whiche, be-
yng as thou sayest, I wyll no more tra-
uayle therein. **Do.** Tell me fyrst thy

name, yf it please thee. **Vli** My name
is Ulysses, and mine exercise once was
learnynge, and afterwarde warres.

Do. I am soo muche the gladder to
speake with thee, for that thou were ex-
ercised in two of the mooste noble artes
that are in the worlde. And my name
was Cleantos, and I also once gaue
my selfe to learnynge, and afterwarde
learnynge that, thoughte not altogether,
yet partely, for that I was verye
slyde, I gaue my selfe to lyng
yde

Do.

The eighth Dialogue.

ple, as the more part do, untill such time as one day arriving here, I was transformed by Cyrces, as thou seest, into a Dogge, of the which being I content my selfe far better, then I did of that of man.

Uli. But I loke after, or rather most earnestly desyer thee, that thou tell me, for what cause thou iudgest, that your beyng is better then ours? *Do.* I am contented *Ulysses*, and I will begin with the vertues, of the which you neuer cease to glory your selues, even as though you passed all other beastes: as of Justice; of fortitude, of temperaunce, and of al other vertues. But I will fyrst that thou answer me to this. Which ground deserveth to be most praysed, eyther that, enhabited by the *Ciclopes*, the which is sayde to bring forth of all kind of corne, and fruite by her owne naturall goodnes, without being sowed, laboured, or lyled by any meanes by men: or that ground of our barren and hilly *Itaca*, scarcely apte to fede goates: the which though it be tyllid with most diligence is forsaken, that it never yeldeth other then a most poore harvest.

The eyght Dialogue.

ness: nor it neuer geneth to those that labour it, iust reward of their paines: But see that herein thou set aparte the loue of thy country. *Vi.* Howe can I say that that land of the Cyclopes is not to be praised moze, being so fertile, (although I guyded by nature loue mine owne countrye better) if I will not say vntruely? *Do.* And the same thou shouldest confesse to me of the soule, who in this is lyke to the earth: praising those soules mooste, who without any study or labour, byng soorth of them selues, the good and perfecte operations. *Vii.* And this also I confesse to be true. *Do.* When thou grauntest me that the soules of beastes, who of them selues, without any labour or study, byng soorth vertues, are far better, and moze noble then youres. *Viii.* Why, what vertues are these that beastes of their owne nature are endued with. *Do.* Far greater then those, of the which mā is decked with art. And if thou wilt seke this diligently, let vs begin with that that is the first and principal of them all. *Viii.* And whyche is that?

Do.

The eighth Dialogue.

D. Wisedome, withoute the whiche there can be no vertue at all. For vertue being none other thing then a meane betwene two extremities, determined with iust reason, it foloweth thereby that there can be no vertue without wisedome. For that meane that is a vertue, is not like the arithmetically middes, that consisteth of like partes from his extremes, as is (for an example) in the continual quantitie, the centrie of the circle: from the whiche centre as many lines as thou wilt, drawen to the circumference are all equal: or as the fire, is betwene two and tenne in separte quantitie, the whiche is as farre distant from the one as from the other. But it is like the geometrical middes, the which is distant from his extremes by a similitude, or els a reasonable proportion, as for example: the fire is betwene nine and foure, where it containeth once & a halfe the four, and is contained once and a halfe likewise by the nine: Wherby it is said to be a middes betwene thone & thother, by proportio of reason: so also the middes, in the whiche vertue consisteth

The eyght Dialogue.

steth, not being put betwene his extre-
 mes by equall distaunce, after the simi-
 litude of the Arithmetricall middes, it be-
 houeth that a vertue determine it, accor-
 dinge to a reasonable proportion of ex-
 tremes, to the similitude of the geometri-
 call middes: and this vertue to whom it
 belongeth to determine it, is wisdom. When
 there can be no vertue without wise-
 dome, and therefore it is reasonably take,
 for the rule and foundation of al: and this
 (as I haue tolde thee) is found farre more
 among vs, then among you. *Vli.* And
 who sheweth me that this is true?
Do. Reason: tell me I pray the, doest thou
 not graunt me, that the habites are know-
 en by the meanes of the operations?
Vli. Ye that I do, for it is true. *Do.* When
 shalte thou also graunt me, that we are
 more wise then you, sins we do our ope-
 rations, farre more wisely, then you do
 yours. And that this is true, thou shalt
 proue it, by thine owne selfe: considering
 diligentely the operation of euery one
 of oure kindes, beginning at the lesser
 beastes: where first thou shalt see the ant
 to

The ryght Dialogue.

to be so wise, that he laieth vp in summer,
all that that he nedeth in winter: and the
spiders lay their snares with very great
consideration, to take certain litle beastes
to fede them on: and the Waspes, and
many other like, to hide the selues vnder
the earth, at those times that are hurtfull
to them, I will say nothing to thee, of
the most wise governaunce of the bees,
for that there are so many among you,
whoo haue consumed their best yeares in
discribinge their life, and the manoure
how they gouerne them selues. When go
to the birdes, and thou shalt see them all
to chaunge their place time by time, as
it is fit for their nature: thou shalt see of
those, who knowing them selues vnapt
to bring vp their younge, cause them to
be couered and nourished by an other, as
the Cockow, thou shalt see of those, who
douting that the younge the whiche they
haue bred, should be none of theirs, haue
with most greate wisdomie founde the
meanes to be assured therof, as the Eagle,
who turneth their eyes to the rayes of the
sonne. I wyl also passe ouer wth scy-
lence

The eyght Dialogue.

lence, the wisdom of the Cranes, that rule them selues soo ordinately vnder the principalltie of y^e one of them, and howe when the others take their rest, he onely standeth with his head alofte, to take hede to the others, holding a stone wyth the one of his fete, for that he woulde not sleape, and hearing any thinge, he sheweth them straighthe therof. The Partridges, what wisdom vse they in defendyng their young from the fowlers: the olde set them selues before, till the other haue time to escape. The Swallowes, when they can find no durte to fasten together those litle splintars of wood, or of strawe, wherof they make their nestes, (for they wale them in such sorte as you do yours houses) haue not they so much wisdom that they washe them in water, and tumblinge them afterward in the duste, they make it euē as you make morter: then in bringyng vp of their young, howe great wisdom doo they vse, in causyng that every one may haue his part of the meat, and in getting forth of all the filthe of the nest for that they should lye cleane:

¶ D.i.

¶ The

The eighth Dialogue.

The Wyfe, when she perceiueth that her egges haue bene seene, what wysedome doeth she in chaunging them: hanging two at a time at a little twigge with the sunny matter that commeth out of her belly: and then putting her necke vnder, and balaunsing them in such sorte that none of them hange downe, carrieth them els where. What wysedome vse the Stares in hiding their egges from theyr males, who are so hecherous that because they should not be occupied in couering them, would breake them: Go then to the beastes of the earth, and beginne with those of foure fete, tell me what wysedome that is, that the Elephanthes, and the Camelles haue: I wyll not reason with thee therof, for that it is a thing most knowen. Go then to the redde Deare, and consider the males, who when they seke them selues satte, hide them, because they iudge them vnapt to runne: and so likewise when their hornes faile, till they put forth againe, thinking not to haue wherewith to defende them.

The eyght Dialogue.

What shall I saye of the wysedome that the Wyndes vse in the bringinge vp of their younge: who seke to faune only in those places, where they see the steppes of menne: thinkinge that other beastes woulde slye from thence, and that man is more meke then they: and after when they are somewhat bigge, in leading them vppon the rockes, and teaching them to leape: what wysedome also vseth the Wero in teaching her litle ones to clyme trees: makinge theym asfearde, for that they should learne to defend them selues from other beastes. Of the wysedome of the Horse, and of ours, I will not speake: because I am sure it is most knowen vnto you, hauinge continuall conuersation amongst you: and I will also speake much lesse of the wysdome of those bestes that drawe their bodies on the earth, as the snakes doo, whom you vse to put in powro handes, when you will sette sooth the wysedome. I wyll not also talke of the wysedome of fishes,

¶ y.

noy

The eighth Dialogue.

now how they can gouerne them selues,
and defende them from suche as would
take them, in troubling the water wth
their phines or wth casting certaine blache
water like ink, and some by one meenes,
and some by an other: it sufficeth me that
you haue learned of them, the making of
shippes, and the art of sailing, the which
bring so many commodities to the hu-
maine kinde, making the seas after the
fashion of some of their sets, and the fin-
les in likenes of certaine winges that
some fishes haue, who comminge to the
toppe of the water, and spreading them
forth, are by the helpe of the winde, ca-
ried by them: so that finally, if thou shalt
wel consider the operations of all beastes,
thou shalt be enforced to confesse that we
haue more wisdom than you, and con-
sequently, that our being is farre better
then yours: for that we haue had all these
benefites freely of nature: euen as thou
hast also confessed, that the ground of the
Cyclopes the which bringeth forth her
fruit by her own proper nature, is better
then our Itaca, the which would bring
forth

The eighth Dialogue

for the nothinge at all, if it were not labored, and tyllid by you. *Phi.* Truly Cleantos, when thou begannest to talke of wisdom, I beleued that whiles thou were man, thou haddest studied mozell thinges: but thou dydest procede very lytle further, that I perceiued it to be nothinge so: since thou art not able to tell what wisdom properly is, and besides this, confoundinge it often times with arte. *Do.* Wylt thou denye vnto me, that wisdom is the knowing to gouerne her operations well: and to dispose them well about those thinges that are good for vs? *Phi.* No, but this sufficeth not: for he is not called wyle, who prouideth, and ordeyneth well one thinge onely: as he (for example) should be, that coulde gouerne him selfe well about the healthe of the bodye, or in the exercising him selfe in the warres, but he that doeth this about all those thinges that appertayne to good and quiet lininge: and this can not you do, and therfore wisdom can not be in you: and that this is true, harken to me and I will proue it. Wisdom is a vertue

D.iiij.

that

The eighth Dialogue.

That consisteth in the principall vnderstandinge, for that there apperteyneth vnto it, to knowe the vniuersall poyntes of thinges that are to be practised: the which are her fyrst beginninges, the which is the offyce of the vnderstandinge: because he afterwarde by his discourse, applyeth them to particulers, the which thing you, hauinge not this vnderstandinge, can not doo. Do. And howe wylte thou shewe me, that it is in the vnderstandinge, and not in the sence? *Vi.* Herken: Wisedome maketh iudgement of thinges passe, and of thinges to come: the which she coulde not doo, yf she knewe them not: and the sence (as thou knowest) knoweth nothinge but that that is presente. Do. What, knowe not the memorie and fantasie, thinges absente? *Vi.* Yea, but they make noo iudgement therof: nor they applye them not after to particulers. Do. Whye can not we haue these fyrste principles of wisdom by nature, as you (for example) haue them by science? *Vi.* For that they are eyther gotten by learning,

The eighth Dialogue

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as by experience: and you can haue ney-
ther the one, nor the other. Learning, for
that you are not able to perceauie the vni-
uersalles. And experience, for that you
haue not the memorie, that maye kepe
the particulars: wherevnto reason after-
warde lookinge, getteth sooth experience.
Do. What, haue not we a memorie:
thou seemest to knowe very litle there-
of. *Vi.* No: for yours is imagina-
tiue, and not memorie. Do. And what
difference makest thou herein, yf we by
our imaginative, remember thinges
passe; as you by your memorie doo, yf it
be true that thou hast sayde? *Vi.* It
is true that the imaginative kepeth the
representations of thinges, that the sen-
ces haue knowen, as the memorie doeth:
but the memorie kepeth them somewhat
more distinctly, and more perticularlve:
and besydes this, ioyneeth tyme there-
vnto, when it was that she receaued
suche representations by the sense, the
whiche thinge, the ymaginative alone,
as you haue, canne not doo. And there-
fore the *Alte*, when he commeth to a
D.iii. dyche

The ryght Dialoge.

Is a dicke, wherethin he hath heretofore fallen, will not (as it is sayde for a proverbe) passe. And this cometh of nothing else, but for that the imaginative representeth vnto him onely the fallynge into that dycke indistinctly, and without anye tyme: wherfore, he not being hable to discusse, whether such a thinge hath bene in the time passed, or it be in the time present, or it hath to be in the time to come, the which are partes of the tyme, he flyeth, and will not passe it. It is very true, that those kindes, who haue this power of the imaginative, a litle moore perfect, whereby they knowe thinges somewhat moore distinctly, seeme to haue the memorie: amonge the which kindes, man hath the chiefe place. And therefore it seemeth that you remember thinges moore, and knowe them better, and particularly the mayster, then any other beaſt doeth. And those other kindes, who haue it moore imperfect, seeme to remember lesse (as the flies, whoo dyuen from a place, forget it by and by, and retourne thither agayne. See thou holue man
only

111

The eyght Dyaloge.

only, for that he knoweth the tyme, is he that hath memorie, whereby he onely, amongst all other beastes, may be called wise. For he that hath not knowledge of the tyme, canne not iudge, when it is good to doo a thinge, and when it is not, the whiche properly apperteyneth to wisdom. Do. If we haue not wisdom, what is that that leadeth vs so, to doo onely that, that belongeth to our nature? *Vli.* An instruction, and a propriety, that nature hath geuen you for your benefite, that directeth you to your ende. Wherefore, yf thou (for example) shouldest aske those antes that were bred the spring tyde past, for what cause they laye by in theyr nestes, wherof to eate, who hauing no knowledge of the winter past, can not do it by wisdom, as thou sayest: it is sure that they woulde aunswere, eyther for that we see those which begate vs do so, or by an inclination that nature hath geuen vs, the whiche causeth vs so to do. Do. Is not this the selfe same in vs, that you call wisdom in you? *Vli.* No: rather thone thing is very
D.v. farre

The eyght Dialogue.

farre different from thother. For wille^d
dome is no naturall thing, but is an ha^d
byte fyrst chosen by will, and gotten after
by operation. And because thou maicst the
better vnderstand this, thou muste per-
ceaine, that in our knowing part (I speake
of the vnderstanding and not of the sence)
there are two powers: with thone of the
whiche we beholde those thinges that
are vnnuariable necessarie, and euerrai-
sting, or that haue theyr beginninges in
such sorte, that they neuer after by anye
other fashon: and with thother, we know
the thinges chaunlinge, and chaungea-
ble, and that may be aswell after one fa-
shon, as after an other. The fyrst is cal-
led speculative vnderstandinge, or else
myndefull: and thother reason, or else dis-
course, and practisinge vnderstandinge.
But because the thinges necessarie and
vnnuariable are of three sortes (for eyther
they are beginninges or conclusions,
folowinge the sayde beginninges: or
else they are a gatheringe together of
thone and thother) in the speculative part
there are ykewise three habites, that is to
saye

The eyght Dialoge.

saye: vnderstandinge, science, and wise-
 dome: with the vnderstandinge, the be-
 ginninges are perceyued, with science,
 the conclusions, and with wisdom thone
 and thother. And because the thinges hap-
 pening, are also of two sortes: for eyther
 they are actiue and operative, or else they
 are factiue (I speke of those that are in our
 power, and not of those that nature doeth)
 those are called actiue or operative that
 belong to our customes, and moral opera-
 tions, and that make vs & our affectiō per-
 fect, directing it towards the good: and fac-
 tiue, those apperteine to thinges without
 vs, and make them perfect. About the first
 consisteth wisdom, the which is none other
 thing then an habite to work with reason,
 about those thinges that are either good or
 to vs, or euill: about the second, art is ex-
 ercised, the which is nothing but a fourme to
 do with reason, the artificiall thinges, Se
 the how in you beastes, ther can neuer ei-
 ther wisdom, or art be found, for that you
 haue no reason or practical vnderstanding
 the which is there subiect. For it is also to
 be marueled at, that nature, who doeth no
 thing

The eyght Dialogue.

thing in bayne, hath geuen you neyther
thone nor thother, since you hauing not
to gouerne any others then your selues,
(except your yong, for the finale time that
they could not liue without you) the which
chaunfeth not to vs, to whom the gouer-
nauince of a household, and of publike mat-
ters belongeth: in the whiche, wisedom
perchaunce is farre more necessarie, then
in those of our owne causes (and you ha-
uing no nede of any thing, besides of that,
that nature of her selfe bringeth forth vn-
to you, hane no nede to supply with arte.
Do. Whilkes thine eloquence is suche, and
hath so great force, that he who shoulde
heare thee, and knowe not somewhat be-
yond, would beleue that all that thou hast
sayd, were true: notwithstanding as thou
beganst to speake, thou diddest sayle (as
it is sayd for a prouerbe) at the gates. *Yli.*
And I pray the tel me, what error hane I
made? Do. Thou diddest not number a-
mong the knowing habites of your vnder-
standing, the opynion, when thou diddest
rechen them, and yet thou knowest that
by the meanes therof you knowe many
things

The eyght Dialogue.

things. *Vi.* Nay, thou thy self hast sayled: for thou perceyuedst not, that I would not speake therof, when I saide, speaking of thinges chauncyng, that I would reason onelye of those thinges that depend of vs, about the which, wisdom is exercised: and I would let those passe, that depend on nature, about the knowledge of the which the opinion is exercised: whereby it is no maruell if it be sometimes deceived, the thinges that nature bringeth forth, being so many and so diuerse.

Do. And what was the occasion that moued thee to doo this? *Vi.* Because that is not worthy to be numbred amongst these vertues, or intellectual habits, for as much as that bringeth no perfection at al to the vnderstanding, as these do.

For man is neuer called wise for having opinion of a thing, as he is for knowing it. And besides this, the opinion maye be deceived, and none of the rest of them can.

Do. What none? Can not the other habites also be deceived? *Vi.* Not these first three that are in the speculative vnderstanding, for that their objectes are
vnuar;

The eyght Dialogue.

vnvariable, wherby that shal alwaies be
ether true or false, that the soule shal iudg
with which thou wilt of these three. And
the like shalbe also in those two, that are
in the practicall vnderstandinge. But
here is this difference, that with the firste
it iudgeth and saith alwaies the truth,
aswell of his owne parte, as of that of the
thinges about the which he is exercised,
for that they are vnvariable, and canne
not change. And with the second it saith
alwaies the truth only, on his own part.
Do. And wilt thou denye me then, that
art, and wisdom, are not sometimes de-
ceiued: *Vñ.* No, but this (as I haue
tolde thee) procedeth not of their part, for
that they are most true habites: but of the
varietie and condition of thinges, aboute
the which they are exercised. Do. And
to this also aunswere myght be made:
but I will retourne to our purpose, and
aske thee, if we haue not wisdom, then
from whence cometh the right course of
our operations, and that we faile much
lesse in those, then you do in yours: and
yf we haue not art, from whence cometh the

The eyght Dialogue.

the merveilous cunning, that is seene
in those things that we make for our vse,
as are for example, the nestes that we
make for our younge: *Vii*. It cometh
from an instinction, and a certayne habi-
nes, the which every one of you hath in
his kinde, geuen you by nature for the
conseruation of the same kinde, but not
from wisdom, or any arte at all. And
that this is true, see howe all the beastes
of one like kinde, haue like fashions, and
make their nestes, and their other things
after one sorte: where as if wisdom
were the cause therof, or art, who worke
by election, there shoulde some varietie
be seene in them, respectynge either times
or places, or many other occasions, as it
is at all times seene in oures. *Do*. These
reasonnes Alisses that thou shewest me
seme vnto me only differences of names
the whiche haue bene putte to thynges
by you, as it hath pleased you, where-
by that selfe same that you call wis-
dome, and arte in you, is called by you
in vs instinction, and valoure of
nature

The eyght Dialogue.

nature. The whiche if it be more righte
lye guided thereby in vs , then it is in
you, it is a signe that it is better, and that
we be more perfecte then you. So that
geuing no more an ende to our commo-
ning, enjoy thou the kind that
thou thinkest better: for I
thinking this better
wherin I am,
wil so re-
maine.
(. .)

The ninth Dialogue.

The ninth Dialogue.

Whiffes, the Calfe.



Will now say verely,
that the prouerbe is
true, which saith, that
ther is nothing int his
worlde that hath bene
by nature moze iustly
deuided the the blame:
sins it semeth euen to euery one of these
beastes, with whom I haue spoken, to
haue so much therof in that state wherin
they ar, that ther is not one of them that
wyl gene place to the reason of man, who
yet discerleth and worketh with reason:
esteeming their chaunce farre better, then
ours, the which yet I can neuer thinke
that they had heart to saye whiles they
were men: but this also maye rise of the
great loue, that eache thynge beareth to
his being, of the whiche it is so ielouse,
that there is none that altogether would
chaunge it, with anye kinde of other, for

P.i.

fears

The ninth Dialogue.

fearc at that change to be put in danger
of losse therby, and these perchaunce hap-
pen moze also to man, then to any other
thing. I speake of the substantiall be-
inge, and not of the accidetal: for I knowe
very well, that an olde manne would
chaunge his age, with the age of a yong
man, and one sicke, his disposition with
that of a hole, and euery pooze man his
state with that of a riche. But to chaunge
them selues substantially, and to become
an other, there are fewe that will do it:
for that there is none, or most fewe, that
beleue that an other is better then theirs.
So that it is no maruaile, if none of these
beastes would be perswaded by me to be-
come manne againe. But alas see what
a faire Calfe this is that cometh so safe-
lye seding towarde me: M, what fierce-
nes sheweth this beast in his foreheade;
and notwithstanding howe gentle yet
he is, and how he suffereth man to handle
him: surely we are not litle bounde to na-
ture, that she hath made this beast, for it
is plainely sene, that she hath made hym
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The ninth Dialogue.

for that he should take from man a great parte of his paines, he beinge of suche strength, and therewith so easie to be handled. I will see, if he, who was chaunged into him, was by chaunce a Christian, the which should happely be: for sins he hath drawen so nigh me, that he mighte heare me reason, he hath stande still to harken vnto me, even as though he vnderstode me. Calse, tell me, (as he who may do it, geue thee that thou most desirest) who were thou, and of what place, before thou haddest this shape? Cal. Euen of the selfe same countrey that thou also art, yf that that thou speakest be thine owne proper language.

Vli. When thou shouldest desire also to returne to see Bretia thy countrey againe, as well as I doo, Cal. So true I ye. For where one is well there is his countrey: but this cometh of the beinge that I now haue, that though I might well, I woulde in no wise become manne agayne, and hauinge to remaine thus as I am, this is so fruitfull

D. J.

and

The ninth Dialogue.

And so pleasaunt a place, that I wil in no wise chaunge it. *Vi.* Doeth no re-
membraunce at all moue the, either of hur-
red, or of fren des, that thou leste there in
the countrye, to desyre to se them againe,
or at the least the country it selfe, the lone
wherof is so great, that there haue bene
manye, who for cause thereof, haue not
pardoned anye thinge, euen vnto their
stone life. *Ca.* And thys is one of the
bourdens that man hath, to haue almost
alwaies no thoughtes, and no cares in
his mind, because of his kindred, of his
fren des, or of his country, then he hath
of him selfe: the whiche causeth that I
wil remaine in this state, where I thinke
not, or most litle, but for my selfe, where-
by I liue without any thought at al, to-
gethers with thothers of my kind, neuer
being troubled by them: for amonge vs,
for that euery one thinketh onely for him
selfe, and for that he hath of nature all
that he nedeth, there are no hatredes, no
enimities, no enuyes, no roberies, no vi-
olente deathes, neither of swordes, nor of
poisonne, nor a thousande euilles, of the
whiche

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The mythe Dialogue.

which huntaine lyfe, so much haboundeth, that it hath bene called by some of your wise men, the great see of miseries.

Vi. This shoulde in no wise be sayde by you beastes, for that there are many moo detestable faultes amonge you, then among men. And he who is spotted with a fault shoulde not blame others thereof.

Ca. I knowe that there are byces also among vs: for the lawes of nature suffer not, that there be any thing in all this worlde, that be not in some sorte worthe reprehention: notwithstandinge thou shalt not fynde, (yf thou consider well all our kindes) mo then one vice in eche one, as there is for an example in Beares, anger, in Tigers cruelty, in wolues rauenynge, in Hogges glotonye, and so lyke wise with others: where as name what byces thou wylte, and thou shalt fynde them all in man. *Vii.* Yf thou speake of the kinde, and not of one man alone, I will agree, that thou sayest in some part true: for it is not possible, that in one onely man all byces could be found, for they

P. iij. would

The mynth Dialogues

would destroye his being : but it mighte
well be possible that in one onely man,
all vertues mighte be founde, yf he had
so longe lyfe, that he myghte gette them,
hauing an apte witte to doo all thinges.

Ca. And howe so? **Vli.** Because vy-
ces beyng contrary the one to the other,
as for example, feare is vnto boldnes, and
conetousnes to prodigalitie, they canne
not stande togethers : where as vnto ver-
tues, not beyng contrary, but the one
rather helper of the other, it foloweth not
so.

Ca. And are there not vertues al-
so among vs? **Vli.** Not so perfecte as
in man : and when it were euen as thou
sayest, one, or fewe mo onely for a kinde,
wher(as I haue tolde thee) man only may
haue them all.

Ca. Yea, so saye you,
but we are of a contrary opinion : Ra-
ther I saye to thee, that there are many
moore vertues amonge vs, then amonge
you.

Vli. And whoo shall be iudgo
hereof?

Ca. Thou thy selfe : for
yf thou hearken vnto me, I will proue it
so playnely, that thou shalte geue sen-
tence

The mynthe Dialogue.

I praye agaynst thy selfe. Tell me a litle:
 howe not your wyse men, that Justice
 is an assemble of all vertues, and that she
 conteyneth theym all in her, geuyng to
 every thyng the rightnesse, and rule,
 with the which they shoulde vse theym
 selves: For what other is there but she,
 that commaundeth the forthall that he
 feare not, and that he fyre not those daun-
 gers, that bynge him renoune: and to
 the temperate, that he geue not him selfe
 ouermuch vnto pleasures, or that he doo
 not any thyng inconueniente, to auoyde
 displeasures: and vnto the meke, that he
 doo none iniurie vnto others: Who is
 there besides this, but Justice, that ordey-
 neth all the doynges of man, measuring,
 and reducinge into a conueniente mea-
 nes all theyr doynges: as well those that
 they doo willingly and freely, as to
 sell, to lende, to gage, and lyke thynges:
 as also those that they doo, as enforced,
 eyther by disdayne, or by theyr euill cu-
 stome, or secretly, as thefte, kyllyng
 by treason, popsones, treasons, and false

Justice

Id. iij.

witnes

The mynth Dialogue.

holtnes bearing are, or openly, or with-
out any respecte at all, as are villanyes,
strypes, meyming of the members, and
manslaughters, and other such lyke out-
rages. *Vli.* Cruely, this that thou sayst
is true: and for this cause there are some,
that call iustice the hole vertue: addinge
besydes this, that she is more perfect then
any other. For as muche, as the others
make hun good, that possesse them one-
lye, as touching them selues: and she go-
uerneth man, not onely as touchinge her
selfe, but as touchinge others: and way-
eth not onely the perticuler benefite, but
the vniuersall. *Ca.* Then that that I
say beyng true, yf I shall proue vnto the,
that amonge you there is no Iustice, or
moost lytle, and not iustice truely: it shall
be proued by consequence, that amonge
you there is no vertue at all, or moost ly-
tle and not vertue truely. Also yf I shall
proue vnto thee afterwarde, that there is
moze iustice among vs, then among you,
it shalbe lykewise proued by consequence,
that we haue many moe vertues then
you, and that our beyng is farre better
then

The ninth Dialogue.

then yours. *Vi.* Thy conclusion is mooste true: but the difficultie is in proung it. *Ca.* Shall it not alwayes be proued, when the propositions are proued that bringe it in: *¶ Vi.* Knowest thou so muche logike? *Ca.* Why, what miracle is that, I being a Christian? For thou knowest that all we labour therein, whiles we be children. *Vi.* Go to, solow then. *Ca.* The greater of the two propositions, the whiche is, where there is no iustice, there is no vertue at all, I haue already proued to thee, synce thou haste graunted me, that she conteyned all vertues in her: for the whiche cause she hath bene called, as thou saydest, the hole vertue. *Vi.* Go to, I am contente: now to the lesser. *Ca.* And this also is moost euident, yf that so famous a proposition of your wylse men be true, sayinge: that every thinge is knowen by his operations. And I will haue hereof none other witnesse then thyne: for I thinke my selfe mooste sure, that yf thou shalte diligently consider the operations of men, thou shalt saye as I saye. *Vi.* Ye, peraduenture

¶ v.

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The mynth Dialogue.

ys they doo all after one sorte. **Ca.** It
sufficeth that thou shalt see the more part
do vniuersally, by whom the occasion should
alwaies be taken, to make iudgement of
thinges. But tell me I pray thee: ys there
were iustice amonge you naturally, as
there is amongest vs: or ys you lined ac-
cording to that lawe that is written by na-
ture in the hart of eche of you, what nede
should you haue of so many lawes, as you
haue made: although as it is vsed to be
sayd for a prouerbe: they are lyke spiders
webbes, for the great beastes break them,
and the flies remaine there. **Vi.** It
is true, that ys eche one would doo vnto
others, as he would be done vnto, as the
lawe of nature willeth, there should then
nede none other lawes: notwithstandinge
the greater part of them, are made by the
declaration of the natural law, and if they
should swarne from that, they should not
be accompted iust. For as thou shouldest
knowe, lyke as in speculatiue thinges,
there are sonne as principles that are
knownen to euery man by theyr owne
nature, and by the lyghte of the vnder-
stand.

The ninth Dialogue.

standing: wherefore they neede not be pro-
 ued, as it should be for an example, that
 one onely thinge can be, and can not be
 in one time. And some other thinges as
 conclusions that procede from those fyist
 poyntes, and are grounded in them: So
 are there also in actiue thinges certayne
 lightes, and naturall principles; know-
 en by a commune notyce, and by the pro-
 per nature to euery man, as for example it
 should be, not to do that vnto others, that
 thou wouldest not shoulde be done vn-
 to thee. And then by these principles, come
 these lawes wrytten, and are grounded
 on them. C. It semeth to me, that
 they are made, for that you maye be able
 to interprete this naturall reason after
 your owne fashon, and to plucke it this
 waye and that waye, as it pleaseeth you,
 shewing that very often to be iuste with
 wordes, that is most vniust in dedes: and if
 thou take good hede to y^e that I haue sayde
 vnto the, w^{ch} experience thou shalt se, that he
 who can best wryest a laue vnto his desier,
 is taken for the best doctor. Vli. Speake to
 me of the lawes as touching them selues,
 and

The nyynth Dialogue.

and not of theſe beyng ill vſed: for I in
this part would come vnto theſe, ſo that re-
turne to our fyrſt communing, and ſhew
me that there is no iuſtice ſounde among
vs, as thou haſt tolde me. *Ca.* I ſeke to
do nothing elſe: and becauſe thou maielt
playnely knowe it, thou ſhalte vnder-
ſtande, that iuſtice fyrſte is deuided into
two partes: thone of the whiche is called
distributive, and thother commutative.
The fyrſt conſiſteth in the diſtribution
of honours, and of puniſhmentes, hono-
ryng and rewarding the good, or puni-
ſhyng, and chaſtening the euill: and the
other in commutation of thinges neces-
ſary to the vſe of man, obſeruing the equa-
litie, and counterchaunging, that the
civilitie and quiet livinge togethers of
the one with thother requireth. When if
none of theſe partes be found among you,
neither ſhal the hole alſo be found among
you: the ſame conſiſtinge in none other
thinge, then in his partes. *Vli.* And
who aſſureth me, that none of theſe par-
tes of iuſtice, are ſounde amonge vs?
Ca. Who? Experience: and thou
thy

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9.27

The ninth Dialogue.

thy selfe also, if thou wilt not suffer thy selfe to be abused by thine owne affecti-
ons. Tell me I pray thee, beginning at
the firste, what equalitie, or what true
sincerenes, and without any fauour, fin-
dest thou among you, in the distribu-
tion of honours, and of rewarde, that
vertuous & good men deserue: and of the
punishmentes that vices and euill men
deserue: seeing among so many both ver-
tuouse, and good men, not onely no esti-
mation to be had of them, but also to be
very ofte oppressed, persecuted by others,
banished, and a thousande other outra-
ges donne vnto them. *vli.* Go not
so farre: for this should be to wicked a
thing, to do euill vnto a vertuous man,
without hauing any occasion.

Ca. And though they haue no occasion,
yet they do it to put them oute of the eyes
of men, for that they should be no compa-
rison to them, and that others beholding
the life and manours, of the one and of
the other, should knowe their vices the
more plainely. Marke well euen our
cities of Bretia, as well those that are ru-
led

The ninth Dialogue.

led by Princes, as those, that are gouerned by the chiefe men, or by the publike gouernance, and thou shalte se what place the euill haue there: and howe little the good are esteemed, by the onely fault of the proper inordinat loue of those, to who the distribution both of rewards and punishments belongeth: who very often suffer them selues to be so much corrupted by profit, or by pleasure, or by some other vnrasonable passion, that it is sometimes sene, for one like vertuous operation, one to be rewarded, and no estimation at all to be made of an other. And likewise also for one like offence, to punish one greuously, & one other not only not to be punished, but to be rewarded and set in some degree. *Vli.* And when that that thou saist were true, that there is no distributive iustice among vs: howe is it then found amonge you: for thou haste told me that you are farre more iust then we. *Ca.* Euen asmuch as is required for our state and nature. And yf thou obserue our operations, thou shalt know it of thy self, and peticularly who thone of vs,

The ninth Dialogue.

vs, fighteth with an other: where thou
 shalt see all vs reioise and make mirth to
 him that is the winner. And that they
 that are vnprofitable are by vs continu-
 allye dispised. *vli.* These you shoulde
 knowe of your owne selues whether it
 be true or not. For I will dispute no
 more with thee thereof. But what wilt
 thou say to me of the comutative parte,
 how much is that among you? *Cs.* Euen
 as much as is amongst you, who haue
 not one most litle part therof: but this
 difference ther is, that among vs it is not
 founde, for we haue no nede thereof, ha-
 uing euery thing in common: and among
 you, for hauing seperate thine from mine
 you cannot liue frely without it, for that
 couetousnes, & that your wicked hungar
 of riches, hath taken it away, whereby
 you neuer do any other thing thē thone to
 think, to possesse y^e is the others, with-
 oute hauinge any respecte at al vnto the
 good and the right in your bargains and
 commutations of thinges that the one of
 you maketh with thother: but rather he
 is accounted amongst you the mooste
 balliante, who in his traugiling can make
 the

The ninth Dialogue.

the greatest gaines, either laweful or
laweful, so that they be to make him the
soner riche, deceiuing others and blind-
ing their eyes in such sorte, that they can
not perceine the trueth, though heresof
for my parte I holde you much excused.
Vi. And what is the cause of thine ex-
cuse, sins the thing is so bruiſt as thou
sayest? *Ca.* For that he whoe is
riche, is so much esteemed amongst you:
although he haue no parte at all of those
things that are required in man, that I
iudge all things to be wel done, when it
is done to be riche. Alas howe many seeſt
thou amonge you, who if they wer poore
should be accounted foles: and ther shuld
not onely no estimation be had of them,
but they should be dispised and esteemed
like wilde beastes: who for being riche,
are made much of and esteemed, and all
their doings praised, and all that they
saye: who yet doo and say very oftenne
times like fooles. They dispise vertues,
neuer hauing any other thing in their
mouthes, but that he whoo hath not mo-
nye is a foole, and to be made of litle esti-
mation

The ninth Dialogue.

imation, and let him that will solow be-
tue go: for the matter standeth in being
riches, and such other like wordes, with-
oute any consideration or iudgemente at
all, and they are alwaies so much occu-
pled in solowing games, that when they
departe from this worlde, they knowe
not whether they were here or not: neuer
having knowen epyther them selues, or
the beutie, or the nature of anye thing
of this vniuersall worlde. The which
might well haue bene for them in that
Chaos, or that confusio, whether it be, be-
fore it was thus ordeined by nature. For
they are by all meanes so much blinded
in the desire of riches, that they haue their
eyes alwaies bente thereunto, and lysto
them neuer tyme, to consider the beautie
and order of as much as continuallye co-
passeth them about, the which shoulde
be the meanes and path way, to bring
them to the consideration of other greter
thinges, and moze diuine. And on the
other side ther is so litle estimation had of
one whē he is poore, that his wordes and
counsel, ar compared to y power of them

¶ I.

that

The ninth Dialogue.

that carpe burdens for hler, or to the benefit of harlottes, that gene them selves for encrepe byle thinge. *Vli.* Go no farther in numbring the wronges, that are in human operations: for I also know wel that ther are many men, who ma men by their proper loue, do very often, not only that that they should not do: but that that after whē they are not appassioned, wold they had neuer done. But this maketh not that there is no iustice amongst vs: for there are many, aswel in the distributive, as also in the comutative, who wold neuer do anye thinge against the lawe thereof. The examples of whom, for not to be tedious vnto thee, and for that bookes are full thereof, I will not shewe thee. And those your operations that thou hast reckened vnto me, shew also that ther is lesse iustice among you, though they seme ordeined, or disposed after the order of iustice. *Cal.* And why so, sins euerye thing is knowen by his operations? *Fl.* Because in you they are customes and properties, that you haue had by nature who knowing that you haue not the know

The ninth Dialogue.

knowledge nor can geve you of your self
 nes, in the path that is best for you, hath
 so directed you for your best commoditie.
 But tell me, canst thou shew me proper-
 ly what thing iustice is? *Cal.* It is a
 constant and perpetuall will, the which
 geueth to every one that that is his, and
 that that belongeth to him, as I haue hard
 say of your wise men of Grecia: and soo
 I thinke it is what saiest thou, am I de-
 ceined? *Al.* No, yf for the will, thou
 vnderstande therein an habite caused by
 frequented actes: for he is not iust, who
 once or twice worketh iustlye, but he that
 alwayes, or at the least most commonly,
 worketh according to the same. *Cal.*

I also vnderstande it soo, for I knowe
 wel that those powers that neuer come
 to effecte, are vaine thinges and impos-
 sible. *Al.* Then yf it so be, what iu-
 stice wilte thou that there be in you, since
 you haue not the will, the which is the
 subiecte, on the whiche iustice is by the
 grounded: For that this as thou know-
 est, is a reasonable power. And none

D.y.

but

The ninth Dialogue.

but reasonable creatures can haue it. **C.** And why can it not be in the sensitiue appetite, the which we also haue as well as youe. **Vl.** Because iustice ordeineth and ruleth that parte called appetite, the which foloweth the knowledge: and this is the will, the which foloweth the vnderstanding, who knoweth not onely the thinges (as it might be said) that the sense also doth, but also knoweth the proportion that is betwene them: whereby it may iudge that that belongeth both to the one, and to the other, the which thing the sense canne not doo. **C.** If we haue not iustice, what is that then that ruleth our appetite, and that maketh it iust towards others: for as I haue tolde thee before, we liue farre more iustly the one with the other then you doo. **Vl.** Haue I not told it thee: it is a law put therein by nature for your benefit: by the meanes of the which lawe, you worke necessarily according to the same: and for those operations that come by nature, there is neither praise nor dispraise at all deferred. As a stone for fallinge downe is neither

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The nyth Dialogue

neither playd nor dyspayd, nor the
 fier for goyng upwarde. And when thou
 wouldest say to me that you wolke freely,
 (for I thinke it semeth vnto you that you
 haue a free appetite) I wold answer
 thee, that when this also were so, you
 knowe not perfectlye and distinctely that
 that you doo: whereby it foloweth, that
 your operations can not be truly called
 good. For, to will that an acte be virtu-
 ous and perfecte, it chiefly becometh that
 he, so he knoweth, wolke knowinglye and
 willingly. Ca. These are subtili-
 ties, and craftes, that you of your selues
 fynde, to be accompted superiours of o-
 thers: but he that shal well note your ope-
 rations, shall say, that yf Justice be found
 among you, it is onely in wordes. The
 which thinge is not so with vs, for we
 neyther knowe, nor can by any meanes,
 geue notice contrary to that that we haue
 within vs, as you do. .ii. Let vs go
 ouer somewhat more distinctely the ope-
 rations that procede from Justice: accord-
 inge that definition that thou hast ge-
 uen me of her, the which fit best dede is
 D.ij. true

The ninth Dialogue.

True. And thou shalt see howe farre thou
deceavest the selfe, to saye that you are
more iust then we: for iustice geuinge to
every body, that that is his, belongeth syt
to the goddes, that honoure, that is due
vnto them. And this, whether it be parte
of her, or an especial vertue, appoynted
and fastened vnto her, is called by vs reli-
gion. Tell me a litle: haue can. it eyther
in parte or in hole, be found among yow
who not onely knowe not the goddes, but
also haue no thoughte or bekefe at all that
they be, not hauing the discourse of rea-
son, by the meanes whereof, eyther by
waye of motion, or by waye of accident,
who of them selues haue no beynge at all,
but are alwayes in others, you myghte
come in knowledge of the mouers, or of
any seperate substance. **Ca.** I knowe
not this: but yet there are amongst vs of
those, who do reuerence to the sonne, ene-
ry mornyng when they aryse, acknow-
ledgyng hym for the greatest mynister of
nature: and amonge the herbes, of those
that as sons as the mornyng appeareth
to them vpon our Dyson, thanking him,
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The nyinth Dialogue

and tounring them selues towarde him,
put forth they notes: but what speake I
of us that are animate, fyndinge alsoo
amonge herbes, of those who honouring
him, tourne they leaues continuallye,
and they flowers towarde his sighte.

Vli. This comueth by no knowlctge,
that any of them hath of him, as of a de-
uine thinge: but by the helpe and comforte
that they take by his lyghte, and hete:
whereby, to take greater contentation
thereof, they tourne towarde him, the
wynges certayne signes of mythe, tho
roughe the pleasure they feele. Goo then
further, so that that shoulde be geuen to
oure countrey, and to those that engendre
us, the which detoty we call pitie. Not-
withstandinge, of that that shoulde be
bled towarde the countrey, wherevnto
we are noo lesse bounde then to our fa-
thers, I will not reason, because such as
you haue not made anye distinction of
thine, and mine, so also haue you no coun-
trei, nor any place of your owne: but of
those that haue begotten you, what seru-
yce o; what gentlenesse canne you ble

Q.iiij. towards

The ninth Dialogue.

Eswardes them, who knowe them not, saving so longe as you haue neede to remayne vnder theyr custodie. *Ca.* Are there not also amonge vs of those that vse that putre? Consider the stozke a lyttle who when he seeth his father and mother not beyng able to fyre any more, for age to remaine in the nest, nourisheth, and susteineth them euen with his owne blood: and seying theym to lacke fethers, plucketh hun selfe, and couereth theym, for that they should not be hurte eyt her with colde, or with the ayer. *Vii.* And what matter is this, synding it in one kynde onely: for thou shalte fynde none other but the stozke that doeth this: of the whiche it maye be also sayde, that he doeth it more for his owne commoditie, then to restore his father and mother: for he beyng very cold by nature, after that he hath gotten his fode, remaineth also together in the neske with theym, to warme him selfe. Go then further to those dueties that shoulde be geuen to the superiours, or vnto those, who by some vertue deserue to

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The mynth Dialoge.

to be more honoured the the others, called
by vs obedience, or reuerence, what stepps
or token of theym is there founde among
you? *Ca.* This nedeth not to vs, we
beyng all equall: though yet amonge
those kyndes, who haue nede of a gurdy,
as the cranes, or the bees, thou shalte seeke
mooste greate obedience, and reuerence
to theyr superiours. *Fli.* Call it ra-
ther a naturall inclination, and thou
shalt say true. Go then to that that should
be yelded to such as do thee a benefite, cal-
led by vs thankfulness, or kyndnes, what
parte thereof shalte thou fynde amonge
you? *Ca.* Is there not many of vs
sene, not onely to be kynde one towar-
des another, but to serue man, for that
he geueth theym wherewith to eate, or some
other necessary thinge for theym?

Fli. Yea, as longe as your selues
lyste: but it is afterwarde sene, as the
tope commeth in your heade, you spynge
at vs with your beeles, and doo vs a
thousande other outrages, forgettinge
all the benefites that you haue receaued

D.v.

of

The ninth Dialogue.

of vs. I will not speake of frendshyp, for that it can not be amonge you: I speake of that frendeshippe that hath vertue for a foundation: by the which the free election of the mynde is after moued, and not of the naturall frendshyppe: for in this there consisteth no parte of iustice at all. And so lykewise the care and discretion that should be had of those that are our inferiours. All the whiche thinges hauing the discourse of reason for a foundation, can not be founde amonge you. So that speake no more soe solishlye, that your state, because there are manye more vertues amonge you, then amongest vs, should be better then oures: for thou arte deceyued by thy lyttle knowledge.

C. I will dispute it no more with thee. For although thou shouldst haue the better hande of me with wordes, I not beyng able to make thee answer, for beyng muche lesse exercised in this arte then thou; this opinion woulde alwayes reste in my mynde, as most true, because the same groweth in me by experience,

The mynth Dyaloge.

rience, and by the sensitive knowledge,
the which (as I thinke) passeth in certen
tye all others. And therefore than-
kyng thee of thy good will to-
wardes mee, I will take
my leue at thee, for
I will lyue
thus.

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The tenth Dialogue.

Ullias, the Elephant.



Knowe it is a marueylous thing, that among
is many Cretians as I
haue spokē with, trans-
formed by Circes in-
to diuers beastes, there
bath bene none that
would become man agayne. And yf the
prouerbe, the which is common througħ
our Cretia, saying: that it is impossible,
that that, the which many saye, can be al-
together false, were true in all thinges, I
might make by this iudgement, that the
being of beastes, who are boyde of reason,
wer farre better then ours. But it should
onely be true, in thinges that appertayne
to the active life of man: for when one spe-
keth of the knowledge of our vnderstan-
ding, about the trueth and the nature of
thinges: I haue heard moost commonlye
one other prouerbe vsed, cleane contrary
to

The tenth Dialogue.

to this: the which saith, that one should knowe as the fewest. And besides this I haue alwaies herde our wile men geue many Epithetes to the comon people of erring, of vnstablenes, of waunering, and of many other qualities, all the which betoken, litle knowledge and imperfect iudgement, where by we can not mainteine them both to be true (and yet the nature of proverbes is, by longe experience to be true) except we vnderstand the one for things practicall, and the other for speculative. When since the knowledge of the rabilnes of the humane nature, and howe muche the same knowledge passeth in perfection, the knowledge of other beastes, who lacke of the vnderstanding, and of the ablenes to discourse with reason, appertaineth to the contemplative parte, whose office is the seeking the truth, it is no maruaile though the most parte erre: it shall then be best since Circes hath alreadye restored my companions and shippes, and they tarve onely for me, that I retorne home, and lose no more time, where I can not see that I
might

The tenth Dialogue.

might do any profit at all. For I will not therefore that their litle knowledge hurt me, as it doth them: because remaining here, amonge them beastes, though I be a man, I should liue after the imagination, and the memoꝛye, as they doo: where as amonge men I should liue according to art, and reason: by whose meanes, drawing nere continually to my perfection, ye rather getting from day to daye part therof, I shall come to liue with a moꝛe quiet, and better contented mind. Let vs then go towarde the shippes, and let vs not take moꝛe care for others, the for our selues, for this should be a most great folly. But what beast do I see of such vnmesurable gretnes walking on the se strōd: it is an Elephant, if I through the farre distaunce, that is betwene vs, be not deceived. And howe great is the varietie of nature, in the production of beastes: and howe glad I would be, that he who was turned into him, had bene a Christian, his countenaunce hath caused me to loue him so much by beholdinge hym: I
wyll

The tenth Dialogue.

Will therefore aske him it: for if I could
finde but euen one onely who would by
my meanes become man againe, I shuld
not thinke to haue spent these my tra-
uailes in vaine. Tell me Elephaunt, yf
thou were a man, (as I thinke thou wert)
before thou haddest this shape, what thou
wore. Ek. I was a Gretian, & of the most
famous citie of Athenes, where I studied
philosophye a very longe tyme, and my
name was Aglasemos. But tell me now
why thou askest me this: for thou knowest
that Philosophers seke none other thing
then to knowe the occasion of all things,
to quiet and satisfye that desire of know-
ing, that enery one hath by nature.

Yli. Oh thanked be the goddess infinite-
ly, that at the last I haue founde one lo-
uer of the truthe: and one that maye
truely call him selfe manne: knowe
thou Aglasemos, that Circes hath grai-
ted me, thorough her gentlenes, that I
may restore the humaine shape to al those
Gretians, that I find in this her Island,
who haue bene by her transformed into
beastes

The tenth Dialogue.

beastes, and may lede them with me into their country againe, but on this condition that they be contented therewith. **El.** Herefore for the love of my country, I haue enforced my selfe to get out of such miserable bondage, all those that I haue founde here. And notwithstandinge although I haue spoken with manie, I can yet find none that will become man againe, nor that knoweth the nobilitie of the humane beinge, and the vilenes, and imperfection of the being of beastes. **El.** And what causeth thee to thinke that I should be better able to perceiue then they: and why saiest thou that I deserue more then they to be called man? **Vi.** The profession that thou toldest me thou diddest, whiles thou were a mā, the which greatly loueth and desireth the truth, or rather neuer doth any other thinge then alwaies seeke it. For they with whom I haue spoken, some being plowmen, some fishers, some phisitions, some lauyers, and some gentlemen, the ende of whom semeth to be chiefly profit and delight, will remaine thus bestes,

The tenth Dialogue.

in the which being they thinke to finde
 mo commodities, and mo delightes ap-
 pertaining to the body, then they doo in
 the humaine being, though they greatly
 deceiue their selues: wheras thou being
 a Philosopher, the ende of whom is only
 the knowledg of the truth, wilt make
 none accompt of the pleasures of the body,
 to obtaine the pleasure & perfectiō of the
 mind. The which thing is the very opera-
 tion of humaine nature: whereby working
 as man, thou deseruest to be so called: but
 not they that worke like beastes: as also
 likewise that deserueth not to be called
 fyer, that would not burne, neither that
 lighte that shewed not forth some kinde
 of shininge. *Ele.* Trulye whiles I
 was a man, I was a great louer of the
 truth: and by this onely cause (as I haue
 tolde the) I gaue labour a longe time to
 philosophy, and afterward for this cause
 I departed from my countrie, seeking af-
 ter one abroad in the worlde, who coulde
 introduce me, to the secretes of the same
 truth: vntil drinē as thou seest vnto these
 colles of Circes, I was by her trāsformed

R.i.

into

The tenth Dialogue.

into an Elephante, of the which beinge
I am not yet fully resolued, whether it
be better then yours or not. And therfore
I wil not beleue the thus at the first: but
following the custome of true philosphers,
who although they beleue nothing with-
out the reason therof, neyther doo they
let anye thing at nought, that is sayde
vnto them, though they vnderstande it
not: yf it be not so farre contrary to the
order of nature that it appere manifestly
faulse of it selfe. For he, who thoughte
not that there were any thing, but that
that he vnderstode, should be counted a
foole: I wil therfore harken by what rea-
son thou thoughtest to do me a mooste
greate benefitte in restoring me the hu-
maine beinge: and if it shall be such as
may proue vnto me, that your being is
better then ours, (as it seemeth that thou
thinkest them,) this nature leste, and I
become man againe, I wil gladly re-
turne with thee into my countrey. ¶
And I on the other part promise thee, if
thou shalt proue vnto me, that your be-
inge is better then ours, that then I will
praye

The tenth Dialogue.

praye Circes, she will transfigure me al
 so into one of these beastes, yea and I wil
 liue afterward here with thee: thy speche
 hath pleased me so much, and thy so mo-
 dest proceeding, such as in dede belongeth
 to a ryght Philosopher. *El.* I will
 not binde my selfe herevnto, for though
 it seme that I much care not to become
 man againe, I felte so great an altera-
 tion and trauaile in my transmutation,
 (an occasion that I now agre not so easi-
 ly to chaunge this state againe) I finde
 not yet in dede in this state so many com-
 modities, that I may iudge it better then
 yours. But what reason hast thou, that
 iudging your being so much better then
 ours, doest comfort me so earnestly to
 become man againe: *Vi.* I will tell thee
 it, and because thou art a Philosopher,
 I will procede with thee philosophically.
 Thou knowest that though there be in
 this worlde almost an infinite number,
 of kindes of creatures, that yet there
 canne none bee founde whoe hath not
 some proper and particuler operation,
 the whiche groweth in the same kynde
 by

R.y.

by

The tenth Dialogue.

by that fourme, that geneth it that being that it hath, wherby till it lacketh of the beinge, it can not also lacke of the workinge. *Ele.* Yea and if it were otherwise, nature shoulde haue made them in vayne, the whiche is impossible. *Vli.* Thou knowest also that the nature, and the being of thinges, is knowen, by their operations. And they saye that we haue moste noble, and best being, the whyche haue beste, and most noble operations: for man is not able to knowe the causes, but by their effectes. *Ele.* Yea, for the knowing the causes of them selues, and then by the meane of the knowldege of them to know their effects, appertaineth onely to the firste cause, the whiche is occasion of all. *Vli.* And by these two foundations, thou mayst manifestly perceiue, y the being of man is far more perfect, then the being of beastes. For what is the proper operations of beastes? *Ele.* The perceiuing, I thinke: for the nourishing, growing, and the ingendering, they haue in common together with the plantes: but for hauinge the sense only, they

The tenth Dialogue.

they are beastes animate. *Pli* And what meanest thou by the perceauinges.

Ele. To knowe the nature of thinges, by the meanes of the senses. *Pli.* And what is the operation of man? *Ele.*

The same I thinke, though the knowledge of manne be called intellectuall: and that of beastes sensitiue. For this your vnderstandinge, can knowe nothing at all, without the senses, *Pli.* Say, saye not that they be one thyng, for soo thou shouldest erre: neyther saye thou also, that the intelligence of manne, can vnderstande nothinge without the senses: for it may fourme and byngge forthe within it selfe, many intelligible thynges, and many conceptes, ingenderinge one thinge by the other, without the helpe of the senses. But it is very true that the begynninge of them, haue proceeded from the senses: for there canne be no thinge at all vnderstode, that the fyrste begynninge thereof hath not spronge frome the sensitiue knowledge: and in this sorte, this proposition shoulde be vnderstode. ¶ *Ele.* Whose are intensions

A. ij. *tions*

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things, and vayne fantasies, the which
not being necessary to the conseruation
of the being, seeme rather to vniquiete,
and keepe some thoughtfull, then to any
thing els. It sufficeth vs, to be able to
know the nature of things, that are pro-
fyttable for vs, or necessary or delectable,
with our sensitiue knowledge: the whi-
che I thinke to be no lesse inferiour then
this your intellectuall, that you so call. *Vi.*
I haue not so, of that that thou knowest
not: for thou knowest that it appertey-
neth not to the blynde, to geue iudgement
of colours. *Ele.* I will proue it thee.
Tell me a litle: howe muche the more a
knowledge is certayne, is it not so much
the more perfecte? *Vi.* Yea. *Ele.* And
that of the sence is mooste sure aboue all
others. *Vi.* And who assureth thee of
this? *Ele.* Who? I my selfe: Do not I
see that the leaues of yonder baye tree, the
whiche is ouer agaynst vs, are greene: and
I am sure thereof, in such sorte, that yf all
the worlde woulde agree to saye the con-
trary, I would neuer belue it. *Vi.*
And what assuraunce shouldest thou haue
that

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that thou were not deceiued, and that they
sayd not true? *Ele.* Of what other as-
surance shoulde I haue neede, if I see it?

Vli. To knowe that thine eye were not
deceyued: and this thou myghtest haue,
hauinge the vnderstandinge, whereby
thou shouldest be more certaine then thou
arte, hauing onely the sence: and that this
is true, harken vnto me, and I will make
the most sure therof. Tel me: seest thou the
sonne ponder: thinkest thou that he goeth,
or not? *Ele.* It seemeth to me that he stan-
deth still. *Vli.* And howe bigge thin-
kest thou that he is, and of what coloure?

Ele. I thinke him about thy greatnes,
yf thou were one rounde bodie as he is:
and he seemeth vnto me of the coloure of
these oranges. *Vli.* See howe muche
thou decreauest thy selfe to saue, that the
sensitiue knowledge, is mooste true of it
selfe, and without the lyght of the vnder-
standinge: For of three thinges that
thou sayest, two are mooste false, and
yet thou thynkest to see the truethe therof.

Ele. And what are they, *Vli.*

King.

That

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That the Sonne moueth not, and that he is of so small bignes: for he moueth so swiftly, that he hath no comparison at all, eyther with thaste, or with any other thing of the world, hauing every day once (beyng drawen by the fyrste moving) to compasse the earth, so farre distant from him, wherby he must make a farr greater circumference, then that of the earthen globe, the which they say is more the twentye and two thousand myles in compasse. And besides this, it is greter then the earth about a hundred thyscore and fyue times, as thou myghtest playnely know, yf thou were practised in mathematicall thynges. The which are no lesse sure to our vnderstanding, then it is to thee to knowe that the colour of the leaues of yonder bay tree are grene, wherof thou deceivest not thy selfe: but thou hast not the suerty thereof, as thou shouldest haue, yf thou haddest the vnderstanding. *Ele.* And why so? *Pl.* Because thou shouldest be able to discern, which are the proper sensibles, of one sence, and whiche are the common, and

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and are knowen by more senses: and thou
 shouldest knowe, howe no sense can be de-
 ceived in the knowledge of his proper
 sensibles: a due distaunce beyng betwene
 the one and the other, and the middes pro-
 po;ionate: and certayne other conditions
 necessary to lyke operations. And thou
 shouldest knowe also, howe it might be
 easelye deceaved by the common sensi-
 bles: wherby thou shouldest see, that thou
 couldest not be deceaved in iudginge that
 those leaves are greene, the due distaunce
 beyng betwene thyne eye and them, and
 the ayre lyghtsome, and the colour, beyng
 the proper objecte of the eye: as thou arte
 deceaved of the moving, and of the great-
 nes of the sonne, both the one and thother
 beyng common sensibles. So that prayse
 noo more so muche the knowledge of the
 senses, the which is the weakest of all, yf
 it be not holpen by the vnderstandinge.
 B. And what are the other? V. There
 are three powers, or knowing vertues:
 the fyrste of the which, are the vnderstan-
 dinges of those seperated substances that
 continually turne the heauens, the object

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of

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of the whiche vnderstandings, for that they are not a shape of any material body, nor depend in no sorte by matter, are the shapes that stand by them selues, nor haue no neede in theyr being, of any matter at all: and though also those vnderstandings knowe the materiall shapes, yet they haue regard to them in the immaterial kindes, that they haue in them selues, or els in the fyrste cause, the which for beyng the occasion of all thynges, conteyneth them all in it selfe. There is also one other knowing vertue, the which for beyng a shape of a body, or of a materiall organne, and bounde therevnto, hath for an objecte the materiall shapes. But in so muche onely as they are in the same matter, and because the matter is the fyrste beginninge to deuyde, and to make thynges singular, it foloweth that this power can not knowe but perticuler thynges, and this is the sense. There is then one other power or knowing vertue, almooste a meane betwene these two: and this is our vnderstanding, the which beyng no shape of body, nor yet bounde vnto any corporall

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call organ, but a power of our soule, hath not for an object these materiall shapcs, in as much as they are, or depende by the same matter: but in as much as they may be considered in theyr owne proper nature. Wherby he who will vnderstande those, must not onely seperate and deuide them from the same matter, but muste spoyle them of all the conditions that followe it. And thus commeth thys vnderstandinge to be so farre superioure vnto the sense, in knowing, as he is inferiour vnto those fyrst vnderstandings, of the which I haue reasoned with thee.

Ele. And why this? *Vli.* Because his knowledge is more sure: for the sense not knowinge but perticuler thinges, and sensible bodyes, the whiche are euer in mouinge, and goo continuallye varyinge, canne haue no sure knowledgo of them. For before thou hast made iudgement of a thinge, that goeth varyinge, and alwayes moueth, it is alreadye in an other beyng, dyuerse from that wherin it was, when thou fyrst beganst to

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to consider it, and so thou canst not haue
of it anye surenes, or certentie of anye
iudgement. Where our vnderstandinge
withdrawing the things fro the matter,
and considering theyr proper beyng, and
denidinge there beyng in his partes, or
composing their predicates, substantialles
and accidentalles, with theyr subiectes,
hath most certaine knowledge of theyr na-
ture. *Q*ue. What perfect knowledge can he
haue (for example) of man, yf he consider
him without matter: for that there is no
man, but he is of fleshe and bones: *V*li.
The matter of thinges is of two sortes:
thone of the which is called comune, and
the other particuler. The comune matter
of man is the fleshe, the bones, the sinnes
and other thinges: and the particuler mat-
ter is this fleshe, these bones, and these
synnes. And this particuler is that, that
going continually vnto byking, alwaies
varieth. And without this the vnderstan-
ding considereth it: but not yet without
the fleshe and bones: whereby consider
man as a reasonable creature of boones,
and fleshe, and mortall: and in this sorte
vni-

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vnũuersally, and without perticuler matter, be comeneth to be vnvariable: and assured knowledge may be had of him.

Ele. Haue not we also the phantasie th. it doth the selfe same: for it receyueth the Images of thinges by the senses immatertallie, and besides this deuidenth and maketh all that it listeth, and at all times when it will. *Vli.* It is true that the fantasie is a power soo noble, that some heretofore haue doubted, that it is the selfe same thing in vs, that the vnderstanding is. And they that haue not thought thus, haue said that the vnderstanding at the least, coulde not worke withoute the phantasie, the whiche is most true. But this maketh not yet that it is not farre more inferior then the vnderstandinge: and that this is true, the fantasie is a minister of the vnderstanding, and serueth it continuallye in his operations, and those powers that are made by nature for the seruice of others, are lesse perfect, then the others: as thou maist manifestly see in thy selfe, that the outer senses, as are the sight, the hearing
and

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and others, so; that they serue to our common sense (the which hath not so; object one onely sensible, as they haue, but all) are lesse noble then he. And he then that scrueeth vnto the estimatiue, or fantasie, is also farre lesse noble then that. But yf thou wilt be more sure hereof, consider the operations of your fantasie, and those of our vnderstanding, and thou shalt see howe farre the fantasie is inferior vnto the vnderstanding. For though your fantasie take the semblaunces, and representations of thinges immateriallye, it can not yet take them, without the properties of the matter that are, the being in quantitie, the being in place, and in tyme, and such like: whereby you canne neuer imagin any thing at all withoute these conditions. The which happeneth not vnto our vnderstanding that can perceiue the nature of thinges, without considering quantitie, or place, time, or varietie, and such like appertaining to y^e matter: it is true that he getteth these his knowledges, from the images that are in the fantasie, immaterially: so; he could not get them of the things it self, so; being so spirituall

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rituall. Besides this, although your phantasie, can make also, and deuise as it should be, to make of a horse, & a man, a centaur: and to seine a man without fete & without hands, it can not yet deuise the matter from the forme, nor the accidents from the substance: or make them together as our vnderstanding doth. And this is, for that the fantasie comprehendeth both thone and thother, with one only sensation, and in one onely subiecte. Besides this it can neuer imagin any thing, that it hath not sene tofore: and yf not altogether, yet at the least his partes. *Ele.* Saye I wil not graunt the this yet. For we also do cogitate and thinke of many things that we neuer sawe. Tell me a litle, the shepe when he sleeth the wolfe, doeth he slepe him for that his colour displeaseth him, or because he hateth his shape: *Vi.* No. *Ele.* Why doth he then slepe him: *Vi.* Because he thinketh him to be his enemy. *Ele.* And yet notwithstanding he neuer sawe, what thing hatred was: see then, howe we can thinke on things that we neuer sawe. *Vi.* It is true that you haue

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have a power in you called estimative,
the which doaweth, and getteth forth of
those thinges that the sense hath sene, cer-
taine intentions, and certaine proprieties
that fall not vnder the knowledge of the
senses, as for an example the birde doeth,
who seeing a strawe, thinketh the same
to be good to make a neste for her young,
and therefore she taketh it and carrieth it
away. And as the shepe doth, that leeth
the wolfe, and iudgeth him an enemye,
and flyeth him. The whiche intentions
are not sensible, for that they fall not vnder
the knowledge of the senses. And
with this vertue you iudge, that that
you should folowe, and that that shoulde
be avoided. Notwithstanding these lyke
intentions, that you get out of the sensi-
lue thinges, are most few, and they are
onely necessarie to the conseruation of
your being: as hatreds, sorowes, delight,
profit, hurtfull and such like are. The
which vertue our children also haue, in
that age, in the which they be not reafon,
and fooles also haue it, the whiche is
more. But the estimative of man, getteth
out

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not besides this many mo intentions of things, not onely necessary to the conservation of his being: but also very profitable to the good and perfecte being:

Besides this you do it by a certaine naturall instinct: by the whiche the shepe seinge the Wolfe, without thinking on any thinge, thinketh that he should flee: wher we take like intentions of things, not by naturall instinct, but by a certaine discourse guided by reason, & which we haue, conferringe one thinge with another: wherby such power in vs is called cogitative, and many call it particuler reason: for it considereth the intentions, and the properties of perticuler things, after that soxe that the vnderstanding doth of the vniuersall things: and therefore if a man se a wolfe, though he iudge him to be his enemy, he wil not yet moue forthwith to slay him naturallye, as the shepe woulde, for if he se him bounde, so that he thinketh he can not hurte him, he will go nere him and see him. But if he shall see him come towarde him, lose and open mouthed, like one oppressed wpth

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hunger

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hunger, fiercely running, conferring all these things together, he will iudge he cometh to hurt him: wherefore he will chase to runne away. So that thou maiest see howe much all these powers are more perfecte in vs then in you. *Ele.* I vnderstande some of those things that thou shewest me, and some I vnderstand not.

Vli. This cometh of thy nature, the whiche can clyme no hygher: wherefore become man agayne, who is the most noble of all creatures, and thou shalt vnderstande all together. *Ele.* And what is the principall cause of his noblenes?

Vli. Two powers that he properly hath, the whiche none other beast hath, that make him most excellent of all others. The one of the which is called vnderstanding, and the other is called will. *Ele.*

And what operations growe of these powers, that make him superioꝛ to vs?

Vli. From the vnderstanding the knowledge of things, and from the will, the willinge and not willinge. *Ele.* Doe

not the sense and appetite the selfe same thinge in vs? *Vli.* Yea, but so much as

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is onely necessary vnto your life, and far
more imperfectly: for they work not onely
in man; for the conseruation of the being,
but of the good and happye beinge. For
the vnderstanding (beginning with him,
for that a thing is first vnderstode before
it is willed or refused) perceiueth not onely
the singuler thinges, as the sence doth (for
this is the most base operacion, because,
as I tolde the before, for that they varye
continually, one can not get of them any
true certaintie of any thyng at all) but
vnderstandeth the vniuersalles, forming
in him selfe a knowledge representative
of mo indiuisibles, of one onely kinde, in
the whiche mo perticulers doo equallye
agre, the whiche knowledge he maketh
in this maner. The phantasie repre-
senteth a semblaunce vnto the vnderstand-
ing, and the kinde of one onelye man:
with those conditions, that make him to
be one onely indiuisible, that is to saye,
that he is in one perticuler place, and that
he is now, and of such shape, and such: and
for that such one is not found as hath these
S.g. such.

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suche conditions, other then that individ-
this onely: the understanding in this
knowledge, knoweth none other thinge
then that perticuler manne. But if he
turne after into that resemblaunce, and
upon that mynd, and begin to dispose
him of those perticuler conditions, taking
all that away that is perticuler, in that
indivisible; and beholding only the hu-
maine nature, the whiche is in him, for-
meth in him self an intellectuall kind, bring-
ing forth this universall knowledge:
the which is, that humaine nature is a
corporeall substance, mortall, and able to
perceive reason: and that in this, all men
equally agree. *Ele.* And what more per-
fectio in it self hath this universall know-
ledge of this your understandinge, then
the perticuler knowledge of oure sense
hath? *Vii.* A greater suerty of know-
ing, then that, that thou knowest is so,
and none otherwise: and that thou canst
not be deceived: the which thing the sen-
sitive knowledge can never haue. For he
that seeth this man, and that other man,
reasonable, knoweth not yet heretofore as-
uredly

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rebye that euery man is reasonable. And so be that seeth that a Dogge perceiueth, and a Horse perceiueth, he shall not know by this that all Dogges, and all Horses perceiue. But he who knoweth that man is none other thing, then a reasonable creature, knoweth that euery man is reasonable: and he who knoweth that a beast is none other then a corporall substance, animate of a sensitive soule: knoweth that euery Dogge, and euery Horse being a beast perceiue. And besides this he is sure, that that, that he knoweth, is so: and he can not be deccyued: for he knoweth it by his proper cause, forasmuche as the being man is cause, that this and the other perticuler man vnderstandeth: and the being a beast is occasion that this Dogge and that Horse perceiue. *Ele.* Surely I beginne to knowe, that this your intellectuall knowlege, is far more noble, for the certeyntie thereof, then our sensitive knowledge is. *Al.* Our vnderstanding can also perceiue, things not onely dolely and set all togethes, as your sense dooth: but can consider separatelie, *S. iiij.* all

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All the intentions, and all the properities that are in them particularly: whereof for an example, when hee seeth a whyte thinge, he can of him selfe vnderstande what thyng whytenes is, and howe it is a colour seperatiue of the seynge vertue and what bodie that is, in whose superspeciall it is grounded, where as your sence can not knowe whyte, but in knowing a white thinge, and comprehendinge with one like knowledge, the subiecte, with the forme and accidentes. For the seing vertue can not take the colour of him self, but the thinge coloured. And that this is true, marke howe you neuer make iudgement of colours, but onely of thinges coloured: as also all those men do, who folow onely the knowledge of the sence. *El.* Truly this way of knowinge, is very playne and distincte. *Vli.* Our vnderstanding can also, by knowing perfectly the nature of thinges, affyrminge and denyng, set them together, and lyke wyse deuyde them: that which the sence can not do. For knowinge that the substance receybeth and suffereth the accidentes, and that the bodies in
scine

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Keine the colours, the which are accidents
 he putteth these two natures together:
 saying affirmatiuely, the bodye is a sub-
 stance: and so knowynge that the sub-
 stance is governed of it selfe, and that the
 colour can not be but in others, he wil de-
 nyde, and seprate these two natures,
 with denyng the one not to be the other,
 sayinge the colour is no substance. And
 besides this, he can with many of these
 affymations, and of these negations;
 bringe forth manye diuerso conclusions,
 that the sence could neuer haue knowen:
 the which thing you can not do. For though
 you saye some thinge that is noysome vnto
 you, you do it not affyminge, or denyng
 by waye of discourse, for this operation
 passeth your power: but guided by the ap-
 petite that draweth you, withoute anye
 thought at al so to do. And this also I
 vnderstand very wel. ¶ But vnderstan-
 ding cluneth yet higher: for he looking on
 the semblances, and vpon the images of
 those things that the senses haue reposed in
 the fantasy, draweth out of them that kno-
 ledge of many mo things, then those y the
 senses

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senses haue knowen, aswell the inner senses, as outer. For by the meanes of the he knoweth the vniuersall natures, and the fourmes seperate from the matter, and the intelligences that moue the heauens. And finally, the fyrste cause of all things, vnto the whiche knowledge, neyther the phantasie, nor the estimatiue, nor any other of your powers can arriue. **Q.** And after what sorte canne he arriue vnto the knowledge of the fyrst causes? **Pl.** Not onely by negation, as many haue sayde: but ymagininge a fyrste cause, and then after denyinge all the predicates of the same, the which haue in them any imperfection at all, as all the materiall conditions are, the which we see to be in these corporall creatures, sayinge: that this fyrst cause can not be engendred, is incorruptible, and not variable, by accident, or by any alteration, not taken from any place, not made, not subiecte to anye point of continuance, and such other thinges: nor also only by that other meanes of passyng excellency, as certayne others say, assyrmynge that it passeth in goodnes, in
beautie

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beauty, in amiableness, and in all other
 perfections, al good things, sayre, loning,
 and perfecte, that we see in this vniuersal
 world. But he can knowe it looking in him
 selfe. For he considering the nobilitie of
 his nature, the which consisteth onely in
 this, that vnderstanding all thinges, as
 wel such as are inferiour vnto him, as those
 that are aboue him, can after a certayne
 sort make him selfe like vnto them all, and
 become all. And consideringe afterwarde
 that imperfection, the which he findeth in
 him selfe, that is to say: that he is in power
 vnto all thinges, but not yet in acte, and
 therfore vnderstandeth not alwayes, but
 somtyme yea, & somtyme no: he can soueraine
 within him selfe a kynde of an vnderstan-
 ding more high, and more perfect then him
 selfe, the which may be alwayes in acte,
 and may alwayes vnderstand all thinges,
 and hath so vnderstode them from the be-
 ginninge, and can not be in power to re-
 ceate any intelligence againe, hauing the
 kindes in him selfe of al thinges that haue
 bene, or cuer shalbe. And this is the fyrste
 cause, who hauing goberned, and alwaies

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gouer-

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governing, with so maruelous an order,
this vniuersall world, muste of necessitie
haue vnderstode, and alwayes vnderstan-
deth all thinges after one sorte, and with
one selfe intelligence. *Ele.* A incruel-
lous propertie of the humane vnderstan-
dinge. *Pli.* And this commeth vnto
him, for that he can not onely vnderstand,
but perceiue that he vnderstandeth: the
which thing the sence can not do. For al-
though the eye see, and the eare heare: yet
the eye seeth not y^e he seeth, nor the eare he-
reth not y^e he heareth. For they are powers
bound vnto corporal organs, wherby they
can not holue and turne into them selues.
Wher as the vnderstanding, being a spiritu-
all & diuine power, returning into him self
& vnderstanding that he vnderstandeth, can
knowe him selfe and his perfection: wher-
by man onely amongest al other creatures,
can knowe his owne noblenes. The hea-
uen although it be incorruptible, and of so
gret noblenes, knoweth not yet. y^e he hath
it: nor the sunne him self, although he be the
greatest minister of nature, & geueth light
to all the other celestiaall bodies, knoweth
not

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not this his so great worthines, as lyke
 wise all the other creatures do not. But
 man knowing his great moblenes & exce-
 lencie, and that he is superioꝝ vnto al other
 creaturs, oꝝ rather almost the end of al (foꝝ
 knowing the vertue and property of al thin-
 ges aswell animate, as inanimate, he may
 serue him selfe in all his desires) reioyseth
 chiefly in hym selfe: and liueth in a delite & in
 a maruelous & inestimable contentation.
 And foꝝ that he may the better doo this, he
 hath also an other power, y^e which kepeth
 moost perfectly, all these his vnderstan-
 dinges, called intellectuall memoꝛie: the
 whiche is so farre moꝛe worthy then your
 sensitiue, as those vnderstandinges of the
 which the same memoꝛie is keeper, at moꝛe
 worthy, then those sensitiue knowledges
 that your sensitiue memoꝛie kepeth. *Ele.*
 A most happy conditiõ of humaine nature.
Vi. Man hath besides this, this other pro-
 perty, that his vnderstanding can not con-
 ceive any conceite so highe, and inestima-
 ble, that he can not by the meane of spech,
 declare it vnto other men. foꝝ we vn-
 derstande not onely the voyce as a sound,

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As signifying of some commune passion;
as ioye, sorowe, feare and such lyke are,
as you do: but we also vnderstand the sig-
nification thereof, by the meanes of the
wordes determined by vs, to declare our
meanyniges, in such sort as we best lyfte:
whereby it is that man onely amonge all
other creatures, is able to take learning.
By reason whereof they who knowe little,
may be made better lerned and more wise
by them that knowe more: and although
the mayster can not fourme in the scoller,
an intelligible kynde of that that he tea-
cheth him, he notwithstandinge minis-
teth to hym the waye and meanes, that he
may of him selfe fourme it. Certaine most
wise Egyptians being heretofore moued
by thys so great vertue and /propertie of
the vnderstandinge, called man, earthly
god, diuine, and celestiaall creature: messen-
ger of the goddes, Lord of the inferioure
thinges, and samplier of the superioure:
and finally a myracle of nature.

Etc. Truly this vnderstandinge ma-
keth him so excellent, and so noble, that it
is no meruell, that they haue called him

by

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by so worthy and honorable names:

Vli. The wyll also maketh him no lesse excellent, then that his other perticuler power that he hath: by the meane of the which he wyll or will not frelye, that that he iudgeth good or yll, with the vnderstanding: as you also solowe, or slye, that you iudge conuenient, or inconuenient with the sense. *Ele.* Could not the appetite do the selfe same office, without ioining other power in man: *Vli.* No: for solowinge the appetite, the sense conereth or hateth only those thinges, that the sense knoweth: and notwithstanding we see that man loueth many vertues, & hateth many vices, the whyche chaunce not vnder the sensitive knowledge. And this power (as I haue told thee) maketh man very noble: for it maketh him free, and maister of all his operations. And this is for that the will is free, and hath not bene determined by nature, more vnto one contrarpe, then vnto an other. For although the good be her obiecte, she is not therefore determined more vnto that, then vnto the contrarpe. Wherefore

it

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it is not with it as with the naturall elementes, who being nere their obiectes and hauing due distaunce betwene them, can not chole but worke: as it is manifestly seene in the fyre, the whiche hauing a matter by it apte to burne, can not stay to not burne it. But our will, hauing a good thing set before it, and though it be somewhat entyned by nature to followe it, is not yet constrained by any necessity to loue it: whereby she maye loue it and not loue it. When al the other powers that man hath as a creature, are subiects vnto this power, not alwayes in such sort that they can not be moued by their obiectes, without the commaundemente of the same will, but so that they are disposed and ordeyned, to moue at all times that it pleaseth her. Where by al though the syght, when a visibill obiecte is presented vnto it, is moued naturally by that: the will maye commaund it that it turne it vnto an other obiecte, and so maye she doo to all the other sensitiue powers. And there is no obiecte, nor force at all, either of earthly, or celestiaall thynges

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ges, that can commaund her that she will;
 but that that she list: the which is not so
 with your sensitiue appetite, for an ob-
 iecte offered vnto it, that it desireth, mo-
 ueth of necessitie the beast to follow it na-
 turally, and without any election, as eu-
 ery body may well knowe, who will dili-
 gently obserue your operations. *Ele.* And
 what worthines geueth vnto man this
 his free will? *Vli.* A worthines so
 marueilous, that those chiefe wise men
 of Egypte (as I haue tolde thee) called him
 for this onely, the gret miracle of nature.

Ele. For what cause? *Vli.* For that
 al other creatures, haue hadde a certein
 lawe, by the whyche they can come
 to none other ende, then that the which
 was ordeined vnto them by nature, nor
 can in no wise goo forth of those bon-
 des that she hath appointed vnto them.
 And man, by hauing this will free, maye
 obtaine a more woorthye, or lesse worthy
 ende, at his pleasure: either in bin-
 dinge him selfe towards those thyn-
 ges, that are inferioure vnto hym, or
 turning

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turninge him selfe towarde those that
are superiour vnto him . For if he will
geue him selfe wholly vnto the belly : hol-
ding his countenance, and face conti-
nually fixed on the earth, he shall become
as one that perceiveth nothinge, and like
to the plantes: and if he shal drowne him
selfe to much in the sensitiue pleasure, he
shall become like the brute beastes: but
yf he lyfting his face towarde heauen,
playing the philosopher, shal consider the
beautie of the heauens, and the marue-
lous order of nature, he shall change him
self from an erthly beast, vnto an heuen-
ly creature: and if he, dispising all the im-
pedimentes of the body, shall attende to
beholde the diuine thinges, he shal make
him selfe almost a god . Who shall there-
then be that inuinceth not at this man:
who is not onely most noble and lord of
al other beastes, but he hath also this per-
ticuler condition, geuen by nature, that
he can doo, all that he wyll &c. And
what is then the cause, that this his wyll
hauing the good for an object, and wor-
king frely, you most commonly chosing
that

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that that is not good: followe byces, and leaue vertue aparte: *Pl.* For that the will is so maruelouslye vnited and knytted vnto the senses, and that our vnderstandinge muste take (vnto the knowledge of the whiche vnderstandinge, the election of the will foloweth) all his knowledges by the sence: who most commonlye she weth vnto him, in chaunge of the true good, a good disguised. Wherby the will beinge drawen and set loose by the knowledge of that, and by the intisementes of the senses, though she chose not that that is not good, at the least she styeth it not: and she doeth not seuerely the office, that she shoulde, to commaunde the sensitiue appetite: and so all our errorrs, depende finally, by those partes of nature: that we haue without reason, together and in cōmon with you: and not by those by the which we are men. *El.* No more, no more *Ulysses*, cause me now to leaue this beasty she nature, and to become man agayne, for my losse was to great, to haue bene so longe tyme conuerted by *Cyrces* into an *Elephante*.

Pl. And I graunt it thee by the auctho-

El.

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little that she gaue me. *Ele. Aglestmos.*
Oh, what a sayre thyng, **Oh,** what a
marneylous thing it is to be a man: **Oh**
how well I nowe knowe it better then I
did before, for I haue proued the one and
the other: **Oh,** howe sayre the lyghte se-
meth to be vnto him, who is alwaies wont
to be in darkenes, and howe muche the
good semeth better vnto him, that is ac-
customed to proue the euill: Wretched
and vnhappye are they, who for a litle
pleasure that the senses bynge, and our
part without reason, will lyue lyke bea-
stes. Whilkes I thanke thee moost highlye,
that thou haste with thy learning caused
me to knowe the trueth, and with thine
eloquence hast allured me to folowe it: the
Goddess geue thee for me iust rewarde, of
thy desertes towarde me: and for that it
semeth to me that nature hath shewed me
that it apperteyneth vnto man so to doe,
turning me vnto that fyrst mouer of this
whole worlde, who beyng the cause of all
thinges, must also be the fyrste, and prin-
cipall cause of that, that hath chaunfed of
me: and that I finally hauing knowen
the

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the imperfection of al other creatures, and the perfection of the humaine nature, am become man againe: I geue him infinite thanks. And because I can not shewe my selfe in any other wise thankfull vnto him, saying in singynge his praise, in some parte, and as much as my powers canner extende: I pray thee Willes, that standing some what still, with deuoute scilence, whiles I sing this most holy hymne, thou also honoꝝ that firste cause, from whence al our welth is deriued.

*Vniuersal nature of the world, beare thou this
hymne of mine:*

*Ye woodes kepe scilence, and ye windes, repose
your selues in fine:*

*Whiles of this order of the hole, so maruailous
and so fayre,*

*Of the first mouer I do sing, and cause of earth
and ayre*

*Of all incorruptible thinges, and that corrupte
may be,*

*Of the first cause therof I sing, and eke of that
I see.*

*That balaunced a midde the beauens, the earth
for her due place,*

And

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*And of that, that the waters swete, doth sprinkle
on her face.*

*To nourish all that mortall is, and of the same
also,*

*That hath so many sundry kindes, of creatures
high and low,*

*Made for the seruice al of man: and of that, that
to him*

*Hath geuen an vnderstanding cleare, to thende
that he should climme.*

*And haue theriby the knowledge true, of that
first cause of night,*

*And then a wil in him wel set, to loue the same
a ryght.*

*O ye my powers euery one, praise ye that cause
with me,*

*And let the gladnes of my spirite, thereto wyth
you agre.*

*O al ye giftes then of my soule, with me se that
ye synge,*

*Of thuniuersall and fyrst cause, of all and euery
thinge.*

*Of mine vnderstanding thau lyght, and fredome
of my will,*

*Agree in one of that same cause, the beauens
with praise to syll.*

O euery

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O euermasting mouer great, that no beginnings
had,

Nor shall haue ende, thy creature manne, that
thereto is most glad,

Is he that syngs this daye thy praise, and praye
eth with all his powers,

That honor high, and glory great, to thee be
yeares and bowers.

Vli. Thou hadst not this knowledge of the
first cause of this hole world, whiles thou
livedst in that body of a beast. *Agla.* For
but as sone as I was become man againe
I felt it spring in my mind, almost as my
naturall propertie: or rather to say bet-
ter, I felt it returne into me againe. For
before I was transformed by Circes in-
to an Elephante, I remember. that I
had it (but now I haue this more, that
hauinge muche more perfectly knowen
the noblenes of man, then I did before,
I begin to thinke that this firste cause ha-
uinge loved him, aboue all other thinges,
as the making him more noble then any
other beast both plainly declare, that his
ende, shall not be like vnto the end of other
beastes: who not hauing the vnderstan-
dyng

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ding, haue no knowledge at all of the same firste cause, as he hath. *Vli.* True: lye it is not to be thought, the perfection of our vnderstanding, being the knowledge of the truth, and we not able to get it perfectly whyles we are in this bodye, both for the manye impedimentes of the same bodye, and of manye other things, and also for the shortnes of the time, that we liue: that he shal not get it at the least after that he shalbe free, and lose from that bodye, yf nature haue not made hym in vaine. The which may be truely affirmed, ins he is neuer able in this lyfe to obtaine to his ende, as all other thinges do. And sometimes to get all that, of the whiche he whyles we liue, tasteth some time but a small parte: and so muche the more, by how much we being free from those pleasures, that the sense graunt, liue in such sort as belongeth vnto reasonable creatures. *Aglefemos.* Then lette vs flye Willes, let vs flye these wicked bankes, where this deceitfull and subtile woman, with her intisements, causeth men to liue, not onely after the fashion of beastes, but

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in the bodyes of them allo. And let vs re-
tourne to lyue freely, and accordinge the
vse of reason, in our owne howses: no
care not, I pray thee, to see this noughtie
inchauntrice agayne, lesse she with some
newe deccite, kepe thee longer with her in
this her moost vnhappy realme. *Vli.*

Then let vs go, for I desire no thing else:
and I perceiue alrely that the goddess (al-
wayes fauourable vnto him, that seeketh
after the beste sorte he can to helpe
vnto them) geue vs newe win-
des, very apte and prospe-
rous for our nau-
gation.

F I N I S.

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